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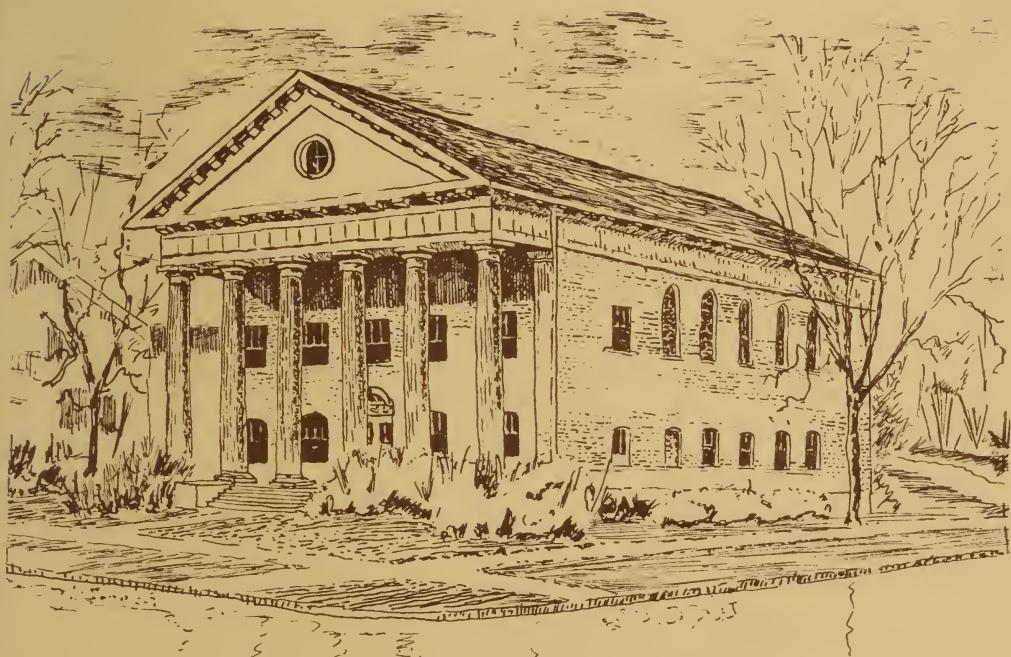
HISTORY OF UNIVERSITY BAPTIST
CHURCH AT THE UNIVERSITY OF
ILLINOIS 1912--1962



A faint, watermark-like background image of a classical building's facade, featuring four columns supporting a triangular pediment.

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FIFTIETH ANNIVERSARY
HISTORY
of the
UNIVERSITY BAPTIST CHURCH
at the
UNIVERSITY OF ILLINOIS



1912-1962
Harriet M. Bryant

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Illinois
Historical
League

DEDICATION

To the generations of
loyal, devoted students
who have created and maintained
The Living Church
under the guidance of
Rev. and Mrs. Martin S. Bryant
Rev. and Mrs. Paul E. Alden and daughters
Rev. and Mrs. Paul L. Offenhiser
Rev. and Mrs. G. Avery Lee
Rev. and Mrs. Pierre E. Tangent
Rev. Haydn Ambrose, present Minister-Director

Hail to the Orange,
Hail to the Blue,
Hail, Alma Mater,
 Ever so true;
We love no other,
So let our motto be
 Victory, Illinois,
 Varsity

(Illinois VICTORY Song)

SPONSORING COMMITTEE

C. H. Jacjman

Hal T. Trovillion

Ruth Anderson Zempel

Alice Fritschle Kennedy

Wendell Kennedy

Cleo A. Williams

H. Grant Dawson

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PREFACE

This narrative concerning the history of the University Baptist at the campus of the University of Illinois was originally undertaken at the request of Reverend Paul A. Alden, minister at the time in the spring of 1941. It was hoped that by 1942 the Church would celebrate the fortieth anniversary of its founding, of which the published history would be an important feature. Before this plan could be realized the country had been plunged into Second World War. The situation confronting the church, as well as the campus ruled out any such celebration in 1942 and brought the writing to an untimely halt. Ten years passed and a fortieth anniversary was approaching. Perhaps this occasion would make a reconsideration of the enterprise, so a new chapter was added to bring the story down to date. A new study was made of the matter of publication, but the terms demanded by the only printer who made a study of the document were so far beyond any possibility that could be met, that again it was decided to postpone the matter of publication.

After much reflection it was decided to make the story as dramatic as possible, by including a liberal use of pictures. We searched through a memorial album, finding group pictures from the very first year of the history of the church. These first group pictures were taken by the late Professor Everet Young and taken by his kodak in front of the old university library, across from the original YMCA building. These group pictures have been enlarged to full page size and are being incorporated in the appropriate place in the manuscript. It was a real joy to find so many of these, and to relive the early years when we were all young together. The only group picture which turned up during the late twenties and early thirties was of a Student Council spring retreat. This picture did not stand but slight enlarging; however, we include it, among a considerable number of individual leaders of those years, placed among appropriate chapters. These were all taken from my own private memory book, and were mailed to me from time to time, mostly in Christmas messages.

As for the large group pictures, no attempt was made to add the names, partly because it was not possible at this late date to recall each and all, but I trust those alumni who may pursue the volume, of those early years may be able to identify many of these.

Harriet M. Bryant, 1960

The Church in a New Field of Activity:- In the early years of the twentieth century far-sighted leaders of the Christian Church in America were becoming acutely aware of a new problem in the religious nurture of its youth enrolling in the tax-supported colleges and universities. Between 1870 and 1930 the student population increased fourteen times, while the general population of the country increased three times.

During this same period the rapid growth occurred, not in the denominational schools, but in the tax-supported institutions. Professor Shedd of Yale reports that while the enrollment of the parochial and private schools in the East increased fifty-six percent, that of the midwestern state universities increased 112 percent.

Realizing that the state universities, equipped in a wide range of technical fields, could not be matched by church colleges without a steadily increasing outlay of funds, the church leaders were faced with the problem of providing religious nurture for the increasing number of students attending these state schools. The problem was made more serious by the realization that the intellectual and social life at a college campus tends to draw young people away from their earlier religious moorings. Could the Church afford to lose its best-trained intellects from the ranks of active laymen? How could this increasing loss be checked?

Thus an entirely new field of activity presented itself. Some pioneering had to be done. A few of the larger denominations had already begun to experiment with religious programs to meet student needs. Both the Episcopalians and the Presbyterians had organized students movements at the University of Michigan in 1887 and 1891. In 1892 the Methodists started a student program at the University of Illinois. These early experiments were undertaken by students, church-conscious professors, and pastors of churches in the college communities.

It soon became evident, however, that the average pastor of a church in a campus community had a full load ministering to the needs of his own parishioners. A specialized program, geared to student needs and interests, should be a separate, full-time assignment. The Guild Movement began at the University of Michigan in 1904. Baptists of Michigan and Wisconsin were early leaders in this movement. W. P. Behan was appointed as the special supervisor for the Baptist House at Michigan in 1905; C. J. Galpin began a similar work at the University of Wisconsin in the same year.

At the University of Illinois, pastors of the Champaign and Urbana Baptist churches had long expressed the need for a separate student program at the campus. In 1905, the Baptist State Board of Control took first official notice of this new need by appointing a commission "to consider the propriety of undertaking religious work under the auspices of the denomination on behalf of the students at the University of Illinois". During 1906 a few Baptist faculty members, students and local church leaders held meetings in the home of Professor Perry Fox Trowbridge, to discuss plans for a definite program of religious development for students. In January 1907, the group rented a house and organized a student center at 1002 South Sixth Street, Champaign. It was called the Gregory Guild after John Milton Gregory, first Regent of the University, and a Baptist. A university senior, Chester A. Marshall, directed the work as student pastor until November of that year, when Roy W. Merrifield was appointed Baptist Secretary of Student Work at the university by the state Board of Control. This Board also appropriated \$600 for the work.

The Gregory Guild:- The aims of the Guild were: "To promote good fellowship among Baptist students of the University community; to promote the spiritual welfare of the students with Baptist tendencies; to form a nucleus for the University Baptist Church when it becomes a reality." The organization pattern set up by the students and early leaders was divided into the Gregory Guild proper and the

Gregory Guild House. The former was composed of students and community Baptists who held religious meetings on Sunday afternoons, sponsored parties and receptions, and assisted in the activities of the local Baptist churches. The Gregory Guild House was the organization of Baptist young men who lived in the house, conducted on a cooperative basis.

Mr. Merrifield's work as Director of the Gregory Guild consisted of religious instruction, personal work and conferences with individual students, and help with the programs of the local Baptist churches. Evidence indicates that for more than four years the Guild movement met with enthusiastic cooperation at the university. In the ILLINOIS BAPTIST BULLETIN, Dr. E. P. Brand, Editor and State Superintendent of Baptist Mission work of the Illinois Baptist State Convention, wrote of the success of the work. The students' pride in Gregory Guild was shown by the fact that they included it in the Club section of the 1909 ILLIO, the university year-book.

Activities for Students in a local church: - This account of Baptist beginnings at the campus of the University of Illinois would not be complete without a report of the efforts put forth by one of the local communities. During the four years of the life of Gregory Guild the important features of the activities were given a prominent place in the pages of THE URBANA BAPTIST. This was a news sheet distributed weekly to the membership of the church, edited by the pastor, Reverend R. V. Meigs. Among items included was an article written by Mr. Merrifield describing in some detail the organization, purposes and objectives of Gregory Guild. Occasionally brief items appeared concerning money contributions from groups in the local church. At least twice each year this church set aside a morning service as a special recognition of the college students. Of real value in religious nurture was the organization of a special Bible Class for students, taught by E. S. Hall. The name of a Dr. E. G. Dexter is mentioned as the member who took the lead in organizing the class. The class was known as the Agoma Class. In 1913 a History of the church stated, in connection with an account of student work, that the "class had an enrollment of 35, with average attendance of about that number". Another important feature in the development of a program for students in this church was the organization of a STUDENT COUNCIL. This took place during the year of 1907-08. The printed report stated that 35 were present. From the copies of the church news sheet it seemed that the largest number of items appearing were given during the academic year of 1907-08, which coincided with the year that Mr. Roy W. Merrifield was Guild Director. It may safely be inferred that the success of the work for that year, at least, resulted from his work in cooperation with Pastor Meigs.

The response of students to this program is indicated by the reports of student attendance as mentioned above. The announcement concerning one of the spring "Recognition Services" states that among those present were six former graduates, three seniors, ten juniors, eight sophomores and six freshmen, totalling thirty-one, who signed special cards provided for the purpose of measuring student response and interest. In addition the statement was made that "quite a number of strangers, several professors and employees of the university, plus several students who did not fill out cards", were in attendance.

Some Early Student Leaders: - The names of some of the student leaders during these pioneering years of the Baptist Student Movement may be gleaned from a page in the ILLIO, 1909 edition, as well as names appearing from time to time in THE URBANA BAPTIST. A count of these indicates 53 students active through Guild and Church, mostly classified as undergraduate students. We would like to call attention to the names of a few of these. There was the name Fred Keeler, who was for many years the "Rock", like Peter of old, in his home church in Belvidere, Illinois. There is the name of Laurence H. Miles of the well-known Miles

family of Savannah, Illinois. Both of these staunch men have now joined the silent ranks of the Church in the New Jerusalem. Then there was Mayne S. Mason, of Buda, Illinois, who, although but a freshman the last years of the Guild life, had a fairly lone, continuous residence at the campus. Mr. Mason later made a very significant contribution toward the foundation structure of the campus church. These two men, Miles with his wife, returned to the campus during the difficult years of the first World War, as instructors in the aviation school. The records of the State Convention mention Howard Brownson, one-time President of the Guild, who must have made a meaningful contribution to the pioneer stages of the Movement. In October 1908, the Executive Committee, in session, instructed the Secretary to write a special letter of appreciation to this young man for the work he was doing.

Advanced Steps by State Leaders:- During these years, from 1907-1911, while the Guild was a going concern at the campus, denominational leaders in the state were likewise busy. Dr. E. P. Brand, for twenty years Superintendent, took every possible occasion to give publicity for the new work. From the pulpits of local churches all over the state, from occasional articles in THE ILLINOIS BAPTIST BULLETIN, we learn much concerning what was taking place on the state level. From an article appearing in April 1909, we learn that the State Board of Control appointed a Committee to work with Dr. Brand; that this Committee selected and took an option on a lot near the campus priced at \$3500. A man was sent into the field of the Convention to solicit funds. By January 1910, the entire amount had been pledged and paid into the State Treasury. This effort came to a fitting climax when the Annual meetings of the State Convention were held in the Urbana Baptist Church; "nearly the entire delegation paid a visit to the State University and the Guild, and dedicated the lot for a new University Baptist Church".

Final Outcome of the Guild Movement:- The Guild House and the movement centered under its roof came to a close with the end of the school year of 1910-11. In reply to an inquiry concerning causal factors, one of my correspondents wrote that at the time, that is, the year of his active membership (1910-1911), there was no student pastor, that naturally Mr. Meigs of Urbana had not the time to give to the Guild. It had not been possible to keep the House filled with Baptist young men and therefore they were forced to take in young men of other faiths. Although, by strict economy, they were able to close the year free from debt, it was decided by the group itself, to discontinue the organization rather than to attempt to continue at a loss.

The Northern Baptist Convention:- One of the first problems studied by the Baptists of the North, after the organization of the National Convention in 1907, was this need for Baptist student centers at state colleges and universities. In 1909 a Commission was appointed to study this problem and report possible action. The report of this Commission in 1910 led to the creation of a Board of Christian Education. By the time of the Northern Baptist Convention's fourth annual meeting in 1911, the Reverend Frank W. Padelford had become the Board's permanent Executive Secretary, a post he continued to fill until his retirement in 1940.

Summary and Conclusions:- In Summary of the initial efforts on the part of all concerned-adult religious leaders, local pastors and students alike, the central objective was to organize an independent church as the best instrument for the nurture of the religious life at this campus. The purpose of such a church would be to give instruction and practical training to prepare Christian students for Christian leadership, both civic and in the ranks of churchmanship. Likewise, it seems that the Guild Movement was regarded, from the first, as a preparatory and necessary step toward the major objective. Indeed it was the only possible one, conditions and the local situation being what it was, that could have been taken. Possibly the Guild effort was a worthwhile test of Baptist student reaction toward a larger, more inclusive work in the future. One naturally records the close of an enterprise which

enlisted so much youthful enthusiasm and effort, with feelings of sincere regret. It may be the Guild really fulfilled its purpose, by preparing the soil and doing some seed-sowing, which, under Divine guidance, was necessary for the fruition of the next step. We close the Guild chapter with a re-assertion of its significance and value as a ground-breaker for the more stable movement with which this narrative is concerned.

SOURCE MATERIAL

For these years (1905-10) covered by the preceding chapter, ANNUAL Reports of the Illinois Baptist State Convention.

THE ILLINOIS BAPTIST BULLETIN, edited by E. P. Brand.

THE URBANA BAPTIST, edited by Reverend R. V. Meigs.

THE ILLIO, (1909 edition), college annual.

Private correspondence.

Clarence Shedd: THE CHURCH FOLLOWS ITS STUDENTS.

Two. BUILDING A STUDENT-MANNED CHURCH

A New Counselor:- It is sometimes observed that the Lord always has men in training to carry on the world's work and that such men are brought forward at crucial moments. Through the perspective of the years, the next event which occurred in the interests of Baptist students at the university campus, seems to add a bit of evidence to substantiate the idea. It came about in the following manner:- In the spring of 1910 the Baptist Foreign Mission Society, under the leadership of Dr. John M. Moore, launched a new experiment in its quest for the best personnel for the foreign service. A student secretary was selected and sent to visit all Baptist schools and colleges, including State Universities, in the territory of the Northern Convention.

The first young man selected for the work was one who, for health reasons, had recently been diverted from the foreign service - a recent graduate of Colgate University, Martin S. Bryant. In this capacity the young man visited the campus at Urbana-Champaign, where he was aided by the pastors of the two Baptist churches of the cities. No documentary material is available for the events of the winter of 1910-11; dependence for the story is had only in the memories of a few interested persons notably Reverend Meigs, the young pastor in Urbana. Mr. Meigs recalls that Mr. Bryant visited his church, speaking from his pulpit, meeting students through his student Bible class and the Gregory Guild; that he spoke in the Champaign church in the evening.

In the course of his travels in the middle west that winter, Mr. Bryant established contact with Dr. J. Y. Aicheson, as well as Dr. Brand. It may well be that, as Dr. Aicheson was the District Secretary for both the Home and Foreign Missions Societies, he was in a position to put the young man in contact with the schools in those states. It appears that in the course of informal talks in Dr. Aicheson's office in Chicago, Dr. Brand asked for an informal opinion concerning Mr. Bryant's findings and views of the situation at the state university of Illinois campus. As an outcome of the interview, Dr. Brand requested the young man, possibly because of his being an outsider and a new-comer in the state, to make a return visit to the Urbana-Champaign campus, taking time for a careful, thorough-going study of findings. He was further asked to make a written report, including his own independent recommendations concerning next steps for Illinois Baptists to take in launching an adequate student program.

The return visit was made and in due time the desired report was tendered in the Chicago office, with both Drs. Brand and Aicheson present. As a result, it appears that these two officials had arrived at the conclusion that this young man was the one needed to do the work he advocated in his own report. It was discovered, during the interview, that the young man was about to terminate his work with the Foreign Society, because of lack of funds to carry on the experiment. When asked if he would be interested in a pastorate in Illinois, Mr. Bryant gave an affirmative answer. Dr. Brand immediately got busy by long-distance phone, and sent the young man to the Belvidere First Baptist Church, which was then vacant. An appointment was thus made for him to go to that city for the next week-end.

After the young man left the office, Drs. Brand and Aicheson agreed that they had found the man for the work at the State University campus. Dr. Aicheson urged his colleague to proceed at once with the project, rather than locate him in any local church. But Dr. Brand was a cautious man in at least one important particular - he always wanted the money in the treasury to finance the enterprise for its first year. He would locate Mr. Bryant in an Illinois pulpit where he would be easily accessible when he was fully ready to launch the next step in the enterprise. It was therefore a real satisfaction to him to learn within a matter of days that the

Belvidere visit resulted in an immediate call to the pastorate, which Mr. Bryant accepted.

With fresh incentive the tireless Superintendent pushed ahead with his plans the lines of which seem to lie clearly in view. These plans crystallized into formal action by the State Board of Control at the annual meeting of the Convention in Elgin of 1911. The action took the form of setting up a Committee of five members, including the Superintendent, with power to act, to secure a man for the work at the university campus, with sufficient funds appropriated for the Committee to use. The men appointed to serve with Dr. Brand were M. P. Boynton (Woodlawn, Chicago), J. Y. Acheson (Chicago), R. V. Meigs (Urbana), and D. O. Hopkins (Champaign). A fresh appeal to Baptists of the state in the next issue of the BAPTIST BULLETIN for funds, at the same time the national Home Mission Society, which had been requested to give financial help, replied that it could not wisely enter into any contract for such an effort. A further explanation should be made concerning this decision. The national bodies of the denomination, during these years were so many separate organizations, each with its separate, clearly defined functions and work. There had been no unified appeal to Northern Baptists to carry on the program of each society. It was not until the National Board of Christian Education had been organized, with its own secretarial staff and budget of funds, under the leadership of Dr. Padelford, that there was a higher Body to assist with a specialized mission to students. Hence Dr. Brand decided that Illinois Baptists would undertake the enterprise alone. He held firmly to the conviction that Illinois Baptists would come forward with additional funds to make such a work possible.

A Student Pastor at the State University:- In an article which Dr. Brand published in THE ILLINOIS BAPTIST BULLETIN, in 1912, he announced the outcome of his long effort to dislodge Mr. Bryant from the Belvidere pastorate and accept appointment for the new enterprise. He wrote "We regret very much to take Brother Bryant from the splendid service he is doing in Belvidere, but he seems to us to be the man God has called for this difficult task. His church showed a beautiful and unselfish Christian spirit in surrendering its pastor.... for the work which will be so far reaching in its influence among the young people at that educational center." This brief account of the final outcome in no way hints the depth, the intensity, of the inner struggle that took place in the soul of Martin S. Bryant before he could make an affirmative decision.

A Fresh Beginning:- The fall of 1912 found the Bryants settled in a comfortable bungalow, two blocks from the campus, a residence which soon became the real student center for our Baptist boys and girls; it remained such for four years. Among the first students who called on the new leaders were Mayne S. Mason and his younger brother, Ross. Like certain young men recorded in a story of the long ago, these two went out from their first conference with Mr. Bryant, hunted up a few other strong young men of their acquaintance, and, returning, brought such men as Frank Turner, a junior, Everett Lee, Everett Young and Will Andrews, seniors. These new ones likewise spread the news of the re-born movement to certain interested women students, including Frankie Holton, Ruth Dickenson, Gretchen Schiffbauer and Judith Streed. (We use here the names by which the women were known, rather than the married names of the later years.)

After listening to the story of the circumstances which had led the Bryants to their campus, these first comers declared unhesitatingly that they were ready "to put their shoulders to the wheel and make it go." Conferences with this first group led to the formulation of the immediate steps to be taken, to plan for the first Sunday services of a Church group and of methods to acquaint all Baptist students and faculty members with the new enterprise about to be launched; formation of a personal work committee to call upon all new Baptists. First steps also included a scouting trip over the campus in quest of a suitable place to hold the weekly ser-

vices, arranging to secure a list of Baptist students immediately after registration, and the formation of a choir.

A group of ten students appeared at the pastor's home on Thursday, preceding the first Sunday of service, to act as a choir and to prepare for the service. They brought with them a junior, Alex Brandner, who did such fine work that he became the permanent pianist, continuing through the second year of the church. Due to the energetic work of this first active group of students the pastor had the satisfaction to be met that first Sunday of worship by an audience of sixty-three, meeting in the Assembly Hall of the YMCA Building. Thus were the foundations laid for a church managed by students, for students, - the real work of the students themselves. In the evening of that eventful Sunday, forty-seven returned to the Hall to carry on a forum type service, led by one of their number. A Young Peoples' Union was soon organized to handle this phase of the work, with the following student officers:-

| | |
|-------------------------|------------------------|
| President | Will Andrews |
| Vice-President. | Stanton S. Fitzgerrell |
| Secretary | Gretchen Schiffbauer |
| Treasurer. | Harry A. Roe |
| Pianist | Edgar Swartwout |

Organizing a Church: - After two or three Sundays and weeks of continuing work, a few students came to the pastor's home and presented church letters, asking what should be done with these. The problem thus pushed forward by student pressure immediately thrust into the foreground the question: "Should we proceed now with the organization of an independent church?" Admitting to the group that the Bryants also had their letters of dismissal from the Belvidere church, Mr. Bryant explained that he had been inclined to proceed slowly with such a step; he felt that the first year might well be spent developing a program, leaving organization for a later step. Such procedure, it seemed to him, would enable the state denominational leaders to test the experiment as to adequacy of his leadership, as well as student response. At the same time it would provide a gauge for the measurement of future stability. But continuing student inquiry and comment rather early pointed to the conclusion that the matter of formal organization of a church was something to be immediately examined from all angles. Since those who first led off in this direction were mature men and women, it was evident that the problem should receive careful consideration. After much exploring of student interest on the part of the pastor, it was deemed advisable to call a meeting of all interested students to consider the matter of formal organization. This meeting was held at the home of a retired Baptist minister, living in the campus community - Reverend J. W. Prim.

Twenty-four of those present handed in their letters from home churches; in addition, twelve others reported that they had written for letters which had not yet been received. One freshman woman presented herself as a candidate for baptism. This entire group is thus rightly to be considered the charter membership of the new organization. One important action was taken, that the church should be known as THE UNIVERSITY BAPTIST CHURCH at Champaign, Illinois. The matter of finances was discussed, with the announcement that to date the weekly offerings had averaged five dollars, whereas the monthly expenses were running about thirty dollars, that this matter need cause no worry since for the present school year the State Convention treasury had guaranteed to meet any deficits.

It is of interest to note that, of the entire group of officers elected to serve the church during its first year, all were undergraduate students, except one graduate. These officers consisted of three trustees, four deacons, one clerk, a treasurer and a head usher. Memory lingers lovingly over that first group of serious-minded students, and the fine dignity with which they moved through the business of that eventful evening. One of the girls remarked, as they journeyed homeward later,

with a sense of humor in her voice, on "the boys" of the Board of Deacons, so unlike the aged group of men serving in that capacity in home churches. But one of the newly elected "deacons" replied, "You girls should get busy and organize a Ladies Aid."

Program Features:- From the outset, the program as it took shape, was the result of a cooperative process of student-pastor effort. Since all of these young people came from churches in which the youth work included a Sunday evening discussion group, organized under the name and pattern of the Baptist Young Peoples' Union, it was deemed wise to retain that name and pattern. Likewise, a Sunday School structure of the usual type was set up and began functioning for religious instruction. Inasmuch as the same group of persons would be involved in all Sunday services, and these were busy college students, it was deemed advisable not to add a fourth, an evening worship service. For the same reason, in the matter of giving, why not confine the contributions to one service, through the morning worship service, and administered by a single treasurer? In the case of this church group, this method soon demonstrated itself as being the fairest and wisest method of church finance, and remained so through at least the years of the Bryant leadership.

The P. Y. P. U. proceeded to set up its own organization, with one important departure from the standard type. It was quickly realized that the uniform topic discussion material, set up by mature minds at national headquarters, was directly geared to high school minds and interests. Accordingly, the Meetings Committee determined to select its own discussion material in line with college minds and interests. Examination of the series which this committee set up for the two semesters of the first year shows that the themes included such topics as "the meaning of the Christian life and living", "meaning of the prayer experience", "the relation of the Bible to present day living"; eight meetings were devoted to missions in the far-flung areas of the world. These latter meetings became the responsibility of a Missions Department, which gathered, examined, sifted and planned the use of the latest material available, as published by our national denominational societies. Among special studies offered appear HOW THE BIBLE CAME TO US, OLD TESTAMENT HISTORY and THE LIFE OF JESUS.

Thus the religious educational feature of the church's program became a dominant one from the very beginning and its objective was to give college youth a working knowledge of our sacred Christian literature as well as of the great expansion of the Christian Faith throughout the world as sponsored by the Baptist denomination.

Fellowship:- Social gatherings, on a monthly calendar, from the first sought to develop the spirit of fellowship within the group. The first of these gatherings still remains a memorable affair, as shown by the fact that years later, on the occasion of an annual banquet of the church, an older member, described in amusing detail that first party in the fall of 1912. It took the form of a Halloween party held in the Bryant home, accompanied by all the ghostly personages and traditional features usually associated with this festival, including a real Indian fortune teller in her teepee in one corner of the attic.

During the early years of the church it became the regular practice of the Bryants, each Sunday evening following the B. Y. P. U. Service, to take home with them a group of students to enjoy an hour or two of informal sociability. By exercising foresight in selecting these, it was possible, during the course of a college year, to entertain at least all the freshmen and others who might seem lonely or for some personal reason seemed to need that kind of attention. The Y-auditorium did not lend itself to simple informality of this nature, hence the Bryant home became increasingly the center for all such gatherings.

In an institution as large as our university the problem of creating a fellowship within a rapidly moving procession, or even of helping to build up any friend-

ships between student and student, was early recognized. Meeting this need called for conscious effort and a skillful approach. The contribution made by the pastor's home during these early formative years, through the medium of many informal gatherings will always remain one of the deepest, most dynamic contributions to the growing lives of college young people. An experience of some twenty years later may not be out of place in this connection, illustrative of the significance of the plan followed. It occurred on a Sunday morning long after the "living church" was occupying its new building; returning to the church parlor from an errand to the second floor Mr. Bryant was discovered talking to a seemingly strange young man. A second look at him, Harry A. Roe was recognized. Amazement was written all over his face when we declared, "Why Harry Roe, where did you come from?" Presently he asked, "Mrs. Bryant, do you still take lonely students home with you Sunday evenings after B. Y. P. U?"

Early Student Leaders:- Plate I, presents a picture of the first group, taken at the end of the year, about June 1, 1913. As the picture was made on the last Sunday of the school year, more than half of the active group had gone to their homes for the summer. It was taken by Everett Young, whose continuing interest in amateur photography is responsible for a major collection of the pictures - large group, individual and small groups, which appear in this book. The church was indebted to Everett for the organization of an orchestra that first year. His connection with the church continued throughout the years of his life, except for a period of some ten years, between 1916 and 1926, which he spent in China as a consulting engineer of the Chinese Government. Mayne S. Mason, whom we met in the first chapter of this narrative, because of his continuing residence at campus after his graduation, made a significant contribution during the formative years of the church. In his quiet way he became the pastor's chief counsellor. It is scarcely possible to overestimate the value of his contribution. His counsel in the selection of the first student leaders, his detailed knowledge of campus affairs, especially religious, provided guiding points to the early activities. Others who should be mentioned are Frank Turner, first Sunday School Superintendent, Hans Greison, Gretchen Schiffbauer (now Mrs. Cliff), and Edgar Swartwout. Young people who are glad to stand by faithfully in the initial stages of a new enterprise, especially a religious one, meeting under conditions markedly not churchly, through four years of early struggle, can correctly be evaluated as of more than ordinary stability. They laid a foundation of "The Living Church".

We close this chapter with a few statements from the pen of Mr. Bryant, written for and published in a state paper, THE STANDARD, in November, 1912, concerning his findings at the campus. Describing a campus community of some 5000 students, 500 faculty, fraternity and boarding houses, located more than a mile from the business districts of each of the Twin Cities, he points out that active religious work is under way by six of the larger denominations, four of them with new church buildings. He was able to secure the names of 240 registered Baptist students, but considered that there are many others who are making these other churches their home. In some detail he describes these church buildings, especially the new Presbyterian church dedicated that fall, after four years in a rented building. "I came here to begin Baptist work," he writes. "It may appear to some like church rivalry. Our part is rather an attempt on the part of Illinois Baptists to save and conserve their most valuable human resource."

Three YEARS OF STEADY GROWTH

The academic years of 1913 to and including 1915-16, show a steady, healthful growth in numbers, in an expanding program and in a more inclusive type of organization. Growth in numbers may be illustrated by the following statistics:-

Average attendance in

| | Bible School | Preaching Service | B. Y. P. U. Service |
|---------------|--------------|-------------------|---------------------|
| Sundays, 1912 | 46 | 63 | 47 |
| Sundays, 1916 | 73 | 111 | 50 |

The group pictures during these years record the same story.

Plate I., the 1914-15 group included 72; in the 1915-16 group, 80 were present. These pictures were taken following the morning services late in May of the respective years and may be regarded as representative of the average attendance during the year.

Growth in Program:- Expansion of the program of religious instruction both through the Sunday School and in the briefer courses presented as part of the evening services, show an increasing interest in this important feature. Additional courses, listed on church bulletins of these years are:

The Social Teachings of Jesus
The Church and Community Life

Briefer courses were:

Methods in Teaching Religion
The Social Force of Foreign Missions
The Social Force of Home Missions
A Century of Baptist Missions
Great Men of the Christian Church
A Study of the Boy (for men)
How the Bible Came to Us

These latter courses were usually presented for five or six successive Sunday evenings. The additional courses also included new teachers. The names of Professor H. J. Broderson, Mrs. C. G. Lumley and Mr. James Palmer appear on announcement cards among new instructors.

The widening horizons of interest are registered in the new committees added to the B.Y.P.U. organization. These were a "Lake Geneva", a "Religious Work", and a "Social Service" Committee. Under changing names the Lake Geneva Committee remained a feature of the program for the remaining years of the Bryant Era. This phase of activity grew out of the pastor's conviction that there should be some continuing religious training of a high order during the summer vacation. This committee made a study of opportunities presented by the conferences sponsored by the Y.M. and Y.W.C.A. at their camp on Lake Geneva, Wisconsin, as well as, in later years of the Baptist Assemblies set up in Illinois for the Baptist youth of the state. Experimenting with carefully selected students attending each of the gatherings revealed that the opportunities presented at the church-sponsored assemblies afforded as rich a spiritual growth as the older ones at Lake Geneva; that the former placed emphasis on community church programs and contributed to the growth of church-consciousness.

The Religious Work feature was led for a few years by Alvin T. Fishman. This development came about by a call for student help to assist with a new mission enterprise in an out-lying district of Urbana. Students responded enthusiastically, the Committee was organized, and a few selections were made by the chairman to go to this center Sunday afternoons, to teach Sunday School classes, help with evening worship services, give guidance to boys' club programs. Incidentally, Mr. Fishman's continuing interest and activity had a direct bearing on the dedica-

tion of his life to the foreign mission of the denomination. He remains in India where he has been a worker in the field of agricultural missions for many years. At the present time (1952) he is head of the department of education, Andhrd Christian College, Guntur, South India.

Another development of these years has to do with the matter of church finance. That the student church should undertake the entire responsibility of financing the local enterprise came to the fore at the beginning of the second year, that is the 1913-14 year. The idea was advanced by a young faculty man, Dr. Stuart Bates, Chairman of the Board of Trustees. It was his conviction, after careful study of the first year's record, that such a step could be taken at once, thereby relieving the State Convention treasury of this additional burden. Dr. Bates suggested the adoption of a tentative budget, and a system of weekly giving through envelopes. The records of the Clerk for the fall of 1914 show that the first budget adopted was for \$340.00, including \$28.00 for missions. Increasing interest in the Missionary work of the denomination are indicated by a steady increase in this budgetary item: for the fourth year of the church, that of 1915, the amount was \$36.00. Items included in the budgets were for choir director, music, pianist and rent for the Hall.

Student Leaders: - During the years when the "living church" was taking permanent form, the Y.M.C.A. Assembly Hall continued to be the meeting place. The "Y" was most generous in lending additional small, adjacent rooms as the number of Bible classes increased, until all such spaces were taxed to capacity. The only appeal during these years was that of a meaningful fellowship, the nurture of the spiritual life, and the educational features. Increase in numbers, without the exterior architectural feature, naturally drew chiefly men and women of more than ordinary character and sincerity of purpose. During the last years of his short life, Mr. Bryant's memory occasionally turned in loving gratitude toward this "mountain peak" group of founders. From the lists of names appearing on bulletins, as well as faces in the pictures included in this chapter, we note the names of Hubert Cadle, Esther Clements, Don Cox, Pauline Prim, Frankie Holton, Hans Greison, Newton Grey, Francis Coolidge, D. F. Heath, "Joe" Howard, C. H. Jackman, Amy and Pearl Weir, Edgar Swartwout, Helen Whitchurch, Edna Linnell, Helen Miner, B. W. Fairbanks, Guy and Fred Wakeland. During this same period the Lumley family with their apartment home on the Urbana side of the campus, made a valuable contribution. Their home became a frequent meeting place for small groups. Leslie served as Sunday School Superintendent for two years, his upper-classmen years. How many of these can you identify from the pictures, you who belonged to this era of the church's life? (See Plate I.)

By way of conclusion for this chapter and the founding era, I present a brief summary from the pen of an interested visitor, who spent several days as guest of the church. "This is what I saw", he wrote, "Where formerly a mere handful of Baptist students were regularly in the local churches, now around 150 of the 300 Baptists registered in the University are actively, yes, enthusiastically, connected with their own church. It is indeed their own church -- deacons, trustees, Bible School Superintendent, B.Y.P.U. officers, choir, orchestra, ushers -- all are students. Faculty Baptists too are enlisted, but largely as leaders of the five strong Bible classes. Mr. Pastor, what would you not give to have even one of these young people return to your church, trained, efficient, devoted?" This student church is no mere playhouse. The services, at present held in a rented hall, are conducted with reverent and devout dignity. There is an intelligent and serious seeking for truth which the church meets with genuine Christian culture. This is a real school for lay service. In a university too huge to make many intimate friendships likely, here is a most democratic body in which warm friendships are formed on the finest foundations."

Four PLANNING FOR PERMANENCY

During the first four years, 1912-1916, while the living church was growing into a close-knit fellowship, the State Convention forces were likewise at work. The vigor with which the State Superintendent, Dr. E. P. Brand, pushed the enterprise is illustrated by the forceful statements used in his published articles, appearing in the State Bulletin: "this work must be done....in this state it can be done. Our committee is planning to push on." By the end of the first year of the movement at the campus, he was satisfied that the University Baptist Church was a going concern. "We believe the first year justifies our efforts in undertaking this work....We believe the time has come when the denomination in this state should take steps toward erecting a suitable building on our lot (in Champaign) for this important work," were a few of his statements in annual reports.

Early in the second year the two "engineers", Brand and Bryant, worked out detailed plans for the proposed building, drew up and had printed a circular for general distribution among the Baptists of the state. These plans included, with a worship shrine, classrooms for the educational program, a social center and a pastor's residence. Why include so much? As Dr. Brand conceived the future of the enterprise, a Christian ministry to college youth includes, in addition to the nurture of the spiritual life through worship, high level social and recreational features. The ministry of religion to people is a many-faceted matter, including the whole range of human experience. He likewise visioned that the real core of the enterprise centered in the pastoral leadership, hence placing the pastor's home within the structure, established in a concrete manner this relationship. "Whenever students in later years think of their campus church home, it will be tied up with the guiding spirit", was the Brand way of stating this principle.

But the Bryant team, with their professional training as teachers, viewed the entire enterprise, including worship, as an educational proposition, and Christian instruction as a fundamental element in the church's ministry. Every detail for this purpose received studied attention, including classrooms, adequate blackboards and other visual aids in education.

In the spring of 1914 the State Board made arrangements with the local group to hold its semi-annual meeting at the campus, with the student group in control of all local arrangements. These included a reception and dinner in honor of the Board, with the entire church present. Dr. Brand, reporting on this meeting in published accounts, stated: "after presenting, studying and discussing the plans as drawn, a Finance Committee of three was appointed to undertake the work of raising \$30,000 for the proposed building, completed, furnished and equipped. After brief talks by Dr. Brand, Reverend J. F. Mills, President Potter of Shurtliff College, and F. E. R. Miller of Galesburg, three students and two professors spoke for the work. The splendid work being done, the enthusiasm of the students and appreciation of the pastoral leadership were mentioned."

Initial Efforts and Response:- The printed bulletin was made ready by the new Finance Committee - D. H. McGillivray, E. P. Brand and M. S. Bryant - and put into circulation. A few illustrations will suffice to indicate the reception of this document by Illinois Baptists: Dr. Brand reported that a Chicago church ordered 500 copies, which were distributed to their membership with the regular Sunday Bulletin, May 24, 1914. Another 700 copies of the folder for another church were ordered for similar use. He also reported receipt of unsolicited checks from three unnamed persons totaling \$400.00. At the regular assembly of the Convention for that fall, 1914, an action was taken, in response to a recommendation from the Education Committee, to the effect that a full-time man be placed in the field of the Convention to raise the money for the erection of the building. Later, in sessions, a report was made that the Committee recommended that Reverend W. J. Sparks

would be available for this special service at a stipulated salary, for a period of six months.

Fund-Raising:- Mr. Sparks actually began the work less than a month later, on November 10th, closing his efforts July 31st, 1915, with pledges and cash receipts totaling \$40,500. Reporting on the outcome through the pages of THE BULLETIN, the next summer, Dr. Brand stated that the money was pledged by 189 persons, from fourteen associations, including Young Peoples' Union collections. The pledges were written to be made in annual payments running some three, others five years. So fine was the response that some of the givers suggested making provisions for an endowment to be paid out of their estates.

The interest with which the student body watched the progress of the fund-raising campaign and scanned the published reports concerning it is indicated by a postal card which came to Mr. Bryant. The successful outcome, as reported through the pages of THE BULLETIN, had no more than reached the hands of the Baptist public before this card was received.

Hoopeston, Illinois
August 17, 1915

My Dear Mr. Bryant:

I see by the latest "Bulletin" that enough money has been subscribed for our church in Champaign. I congratulate you heartily for the success of the work so far. You and Mrs. Bryant have accomplished a great thing for the Baptist students at Illinois. We want you to feel that we appreciate it greatly, and we hope not to disappoint you by failing to do what you expect of us in the future.

Yours,

Gene Newburn

Five CHANGE AND GROWTH

The era of this history from 1916 to the end of the Bryant ministry is marked by several "growing spots" which may appropriately be described as enrichment of experience. The church bulletins in the fall of 1916 described the Sunday morning service as "Morning Worship" rather than "preaching service" as formerly. This change goes deeper than merely a change from the Y-Assembly hall to a formal church "Shrine". This deeper level of experience is shown by some of the discussion themes appearing in the list of evening forum meetings: "The Worship of the Church", "Essentials of True Worship", "Developing the Spiritual Life", "Practicing the Presence of God" being a few of this type. About this same time the Student Council drew up a document describing the functions of the various departments. The Devotional Life group described its purpose to "encourage a deeper spiritual experience both for its membership and the church as a whole". In the regular monthly meetings of this department a brief study was made including such new books as were coming from the religious press - "The Worship of the Church", "Training the Devotional Life". Studies of this character led to a realization that such worship is both a method and an art. From this study the group worked out many special worship services, along the lines of the recognized principles, such services as the Christmas and Easter vesper services. The influence of this training on the entire spiritual life of the church cannot be overstated. The morning "worship" service became noticeably deeper in spiritual tone, with two or three periods of silence during the hour. A new feeling of reverence crept into this service as well, as the entire church group became increasingly aware of the meaning of true worship - communion with the Divine.

One illustration pointing up this growth may not be out of place. A freshman boy, home for the Christmas vacation, was invited by his pastor to give a talk from the pulpit of the church on the subject of "Religion at the State University". He reported his own personal experience, describing the Sunday morning worship service of the campus church; he concluded with words something like these, "You can really feel the presence of God in these services". (The report of his talk was made in a letter to Mr. Bryant by a woman who was present and heard his comments.)

The ministry of music in the growth of spiritual experience was likewise recognized early through similar studies, but especially through those conducted in the monthly meetings of the Department of Music. Such books as "The Music of the Church", "The Ministry of Music", "An Evening with the Hymnal". The Music Department described its purpose as that of "fostering a greater appreciation of the type and use of music in the worship of the church". The training in the choir was geared toward recognition of this responsibility, through the ministry of great music. One incident made a profound impression on all who experienced it. It was the special occasion of the Christmas service. The choir had assembled in an anteroom ready for the processional. The youthful Director, giving last minute instructions, concluded with the statement: "Remember at all times the message we are to give through music". Then calling for a moment of silent prayer, with bowed heads, he offered his own brief prayer toward this goal. What finer way could be found to insure calm serenity of soul in each singer in preparation for this special ministry! It was the more effective because it was offered by the Director, rather than the pastor who, in fact, was not in the room.

As indicated in the preceding chapter, the instructional program centered in the Commission or Cabinet of Religious Education, which defined its function as "(1) to direct the curriculum, study attendance records, sponsor book sales", "(2) to provide ways for emphasizing and stimulating interest in an education in religion". One of the fruitful methods used for these purposes was a religious ed-

ucation emphasis Sunday early in the fall and again in February. Sunday evening meetings were also similarly used, with such themes as "The purpose and method of Religious Education", "Our Church a School of Religion", "Getting an Education in Religion".

Included in the instructional program were studies in the great expansion movements of the Christian Faith - the world-wide Missionary movement and work. This phase fell to the direction of the Missionary Department, which presented material and gave it through the regular Sunday evening meetings, under such themes as "Outlook of the Town and Country Church", "Christian Missions in India". Of course this field was given vitality and concreteness because of the church's own representatives, the A. T. Fishmans in India. In addition there were memorable visits from a few returned missionaries home on furlough, as well as national secretaries, with us for week-end visits.

Another training feature of the program was the retreat - a special but brief period of intensive meeting, usually in the fall at pre-registration time, away from the tensions and distractions of campus life, for the Student Council. These gatherings for the leaders of the student program were to examine in detail plans for the work, both in its beginning features as well as in its on-going. Combined with recreational features they also provided relaxation. Each new Chairman made statements concerning the goals for his Department, which were discussed by all present, suggestions made, if any, or possibly criticisms. These discussions, in a group setting usually generated a high degree of enthusiasm and a release of dynamic energy for the launching of the new year's work in the finest spirit. In fact this was a major purpose of the retreat.

"Our church is a real family" was an occasional remark of some member as the large audience descended to the spacious parlor after a morning service. Again someone would say, watching students and adults mingle, "how they do enjoy hanging around just to visit". Consciousness of group-solidarity gradually took form, along with that of "the church a school". What have been some of the factors contributing toward this attitude? Perhaps it is scarcely possible to express in concrete terms the growth of an intangible like atmosphere, but a few tangible elements surely made a contribution. One of these is an architectural feature. An adult visitor, noting the very large parlor on the first floor, the room into which every one, entering the church, came on his way to the worship room on second floor, or into which the entire audience came as they left the worship service. This beautifully furnished, homey room is an enlarged vestibule as well as a parlor, "How wisely someone planned this building", or "isn't it fine to see students and older people lingering and mingling in this homey room", were remarks that visitors made as they watched the "family" together on any normal Sunday. Little did the youthful planners, working with paper and pencil back in 1914-15 dream this outcome, when, as an expedient rather than a forethought, they sketched the commodious parlor back of the main entrance doors at the front of the building. The deeper fellowship values of this room could scarcely have been foreseen, but through the years this room has become and still remains a real community center, a family gathering place and a recreation room all in one.

The Fellowship Departments - Mens' and Womens' - have been the vital, dynamic factors for fostering and developing the human side of this growth. This department with the specific objective of helping to "create and promote acquaintances, friendships and the spirit of fellowship among our students has been a major instrument in this growth. Their method of early visitation to new students right after registration, their purposeful, week by week attention to newcomers, has been a larger factor than is realized by a casual observer. In addition to this unseen activity, the women's fellowship sponsored teas in honor of the adult women of the church, or for some visiting woman. The womens' branch also helped the pastor's

wife with weekly teas in the apartment each Sunday afternoon.

This narrative would not be complete without a report on the contribution of the older women's group, faculty wives, parents of children. Very early in the life of the church a few of these young wives called on the pastor's wife, seemingly for a friendly call, but before the call ended one of the callers casually remarked that she thought there were enough of them to have a society that could meet regularly with a program of their own. From this informal discussion plans emerged to call a meeting of all women in the church, non-students, to consider organizing a society. Thus the "Womens' Society" of the University Baptist Church came into being. This society sponsored many social gatherings through the years, which have made notable contributions toward the life of the church, especially in the realm of that intangible - the "family", or the "fellowship". Although never pushing themselves forward on any occasion, their unobtrusive presence, attention to individual students whom some one noticed appeared lonely, they became a felt-force in preventing any sharp cleavage between adult and youth in the church. Some of these adults enjoyed and were always welcomed to such special functions as the Christmas party, the spring picnic, the annual banquet or "all-family dinner". The homes of some of these have made truly fine contributions toward a unification of the family life of the church. A few of these families have remained through all the years to date, places where visiting alumni love to call - to get information about those they knew, or just to visit. Who can measure this on-going mission of loyal long-term members, even though some of these are now retired from active life at campus.

Gradually through the years there has grown up a consciousness of the Christian Community at the campus. This development had its beginnings in a Religious Workers Association which held regular monthly meetings, usually around the noon luncheon table. This Body was in full operation when Mr. Bryant came to start Baptist work. It has been a coordinating group for campus-wide religious activities, such as a monthly All-University service in the university auditorium, an annual Thanksgiving service likewise held in the same auditorium, special services during Holy Week. The latter culminated in a community communion service on Maundy Thursday evening. The summer union vesper services on campus were also a feature of their program. In the fall large Church Bulletins appeared in strategic places on campus at registration time, giving location of each campus church, pastor's name, and the time of its services. The "I" book put out by the "Y" each fall especially to help new students, contained a section describing each church, if possible, with a picture of each pastor. Taken all together these elements laid a natural but firm foundation upon which later "Y" and pastoral leadership have built a "Christian Community at the Campus".

Perhaps the foregoing account of the character of the ministry of the church will suffice to show how one church at the campus sought to fulfill its purpose in a ministry to college youth.

Hasseltine House:- Pictured on Plate II. is a group of girls of these years, which tells the brief story of an enterprise started by a few of our girls under the stimulus of the Dean of Women, Miss Mason. A small house on South Sixth Street, Champaign, owned by the university, was available, and offered to the inquiring girls to experiment with a House for Baptist girls. The leader in the new movement was Edna Gillogly, who, after a first interview with Dean Mason, secured from the church office, the names and addresses of a small group of picked girl-leaders, to whom she wrote of the suggested venture. There were enough favorable replies to warrant proceeding. The group picture presents those who formed the pioneering group. This experiment continued with real success for two school years. The State Board became interested in the proposition, and set up a special committee to make a careful study of the proposition. There was no doubt of the

interest of the girls. A canvas was made in the university residence district for a larger, more suitable house. The only one available was too far from the center of life and the cost seemed to the Committee to be prohibitive, when considered against the actual number of Baptist girls who could be accommodated. It was with real regret that this Committee, after a carefully considered year's study, did not feel justified to recommend the enterprise to the State Convention, at that time.

The decade following the dedication of the new church building, that is from 1916-26, was marked by several changes, expansions, indicating a broadening vision of meanings. Some of the changes were organizational in character, others were concerned with the enriching character of the "Living Church". The latter had to do with a growing sense of fellowship within the group, and the beginning of a sense of the Christianity Community at the campus. The manner in which these changes were brought about serve to demonstrate the process or co-operative planning and sharing work toward definite goals with deepening insight.

Organizational Changes

The term "Advisory Board" appears on the church bulletins for the first time in the fall of 1916. This new Board included the chairmen of each of the Boards of Trustees, Deacons, Ushers, B.Y.P.U. President, Bible School Superintendent, Church Clerk and Treasurer, and the Pastor. All communications sent out to the constituency on behalf of the church were signed by the new Board. This Board handled all business details. The term "Executive Committee of the Church", bearing eight names, also appeared during these years. This Committee seems to be a smaller, less cumberson group within the Board, consisted of the six trustees, the Clerk and the Treasurer. Gradually through the years this smaller body came to handle exclusively the finance budget and oversight of the property, thus releasing the student energy for full attention to the special youth program. A steadily growing student enrollment in the university, as well as the church, made such a division of labor necessary.

In the student organization we note the new term, "Student Council" and at the same time the term "committees" merged into "Departments". This change was also due to increase in numbers. New "Departments" added about this time were "Deputation Work", "Religious Dramatics", "Life Service Guidance", and "Fellowship".

During the year of 1920-21 a commission on "Religious Education" was created, separate from the Student Council. Its purpose and duties were "to make a study of the whole realm on religious education in the church, and made recommendations from time to time as they saw fit, to improve, expand or enrich the program within the church". During this same year on the advice of the Advisory Board, a constitution for the church was drawn up and accepted by the church.

Program Changes

Two important changes came about during the same year as a direct result of the creation of a Commission of Religious Education. The first was the development of a course in teacher-training, a study which was planned as a preliminary to the Sunday Evening Forum. This study group met for eight consecutive Sundays at five o'clock, under the leadership of the Pastor, using a textbook, "How To Teach Religion" by Herbert Betts. A report on this enterprise was later published in the BAPTIST, stating that the enrollment was 70 with an average attendance of 65. At the request of the Executive Secretary of the Board of Education of the Northern Baptist Convention, (Rev. Frank Padelford) a picture of this group was taken, which showed a group of 72, but this number includes pastor and wife and one visitor. (See Plate IV)

Another change brought about under the direction of the Commission of Religious Education was an increasing use of the term "School of Religion" in the publicity material. Designation of the various classes in the church school as

"First Year", "Second Year", et cetera in place of "Freshman", "Sophomore" indicated a good step in advance. Special courses for graduate students were offered during these years. The following appears on the regular church bulletins, prefacing the regular announcement of the curriculum of Religious Education, "The aim of these courses is to provide an education in religion, - a necessary feature of a complete college education. While one is at liberty to take any course he chooses, it is better to take them in the order listed, as each course logically follows the preceding one." This statement eased the way for transfer and graduate students to begin with the first year course, or at any point in the series in accordance with the felt-need on the individual.

The Unified Service

Another important change brought about by the Commission was a re-shaping of the entire morning service. In place of the two - Bible School and Morning Service, - these two were combined into a unified plan of one. Students came to the morning worship service first, then went at once to their respective classes immediately following. It should be stated that this plan came about as a result of a years' study and observation of a similar change in the First Baptist Church of Champaign, under the leadership of Rev. W. B. Morris. After careful observation of the plan in a sister church, the same was adopted by church action in the fall of 1923. The immediate result of adoption of this plan was a saving of student-time, due to the fact a large percentage of our students were earning their living or a part thereof by outside work, hence were unable to attend two separate services. It also made possible to concentrate attention on two services each Sunday rather than three.

Membership and Finance

The first Sunday in October was set aside as Church-Membership Sunday, a campus-wide practice. In our church preparation was made for this feature through an informal letter mailed out far enough in advance of that Sunday so that each student coming to the church would know what to expect. This letter included a membership and pledge card. It should be noted that there was no appreciable diminution of attendance on that Sunday. All services of that day emphasized church-membership, thus confronting new students at the out-set of their college courses with a decision of a vital matter. Annual church Bulletins of these years reveal the topics discussed at the evening services on Membership Sunday:

The Value of A Church Home,
Our Church Traditions,
Attaching ourselves to the Church,
The Student and his Church,
Our University Church--every one a member,
a weekly giver, and in his pew every Sunday.

Another feature of the morning services on these special Sundays, the pastor took a few of the student leaders into the pulpit with him, each giving a few minutes talk on similar themes. Sometimes a student would explain a particular phase of the church program. Usually the church Treasurer or Chairman of the Advisory Board read the details of the proposed budget for the year, explaining the principals of our finance structure, namely, that, since the pastor is a gift to the church, it has been the practice of the local group to carry the entire burden of financing the church business.

One of the most significant events in the history of the University Baptist Church during the Bryant era was the ordination of Alvin T. Fishman, who was under

appointment of the National Foreign Mission Society, for service in India. This event occurred March 28th, 1920 in the church as the regular morning worship service.. The church bulletin for that occasion states that Mr. Fishman received his bachelor's degree from the university in 1916 and his masters in 1917. Although Mrs. Fishman received her bachelor's degree from the university, the date is not given. The ordination sermon on this occasion was preached by Mr. Bryant. Reverend V. T. Witter of the Foreign Society was present and took over the service and was the principal speaker at the evening service. The Service of Ordination was a "Family Affair". Lloyd Short of the Graduate School gave the "Charge to the Candidate", and Reverend W. E. Beeby, formerly of India, the prayer. This was a supreme hour for the Pastor of University Baptist Church.

A well-rounded picture of the Movement and the program developed through the twenty-two years of the Bryant ministry seems to call for a statement of some of the underlying factors, which although these emerged more clearly with the passing of the years, were in the minds of the pastoral leadership from the first. With an educational background which included the special techniques related to the teaching profession, the Bryants naturally came to thus regard their work with college youth. But it soon became evident that educational principles from the secular field were applicable in the special field of religious instruction, including not alone the teaching of the subject-matter of religion, but equally in every group situation, and in other phases, such as worship. Mr. Bryant never allowed himself to ignore the fact that in each department, or committee meeting, he was dealing with young people to whom this was a new experience. He frequently observed, after some such group meeting, that it took much patience, as well as tact in the use of suggestion to guide a group in the formation of plans; to sit silently by while young minds grappled with problems - which in fact remained much the same year after year - rather than inject his own ideas; but, "in that way only lay growth for them", as he would state it. However, his own insight into methods, principles and philosophy of the guiding function of a leader grew through the years of the experience, as the purposes of the Church's ministry to youth unfolded before him.

Methods - Procedures - Techniques

The gradual organizational growth, as recorded in the preceding pages reflects the consciousness of the importance of being able to place in active phases of the work an ever increasing number of students, thus to provide an expanding group experience to more students. Thus the Religious Education Cabinet for fully ten years of active effort was a major factor in creating an educationally minded church, as well as a few educationally minded individuals. At the same time such a group provided active participation for an additional number of young people. During the later years of the Bryant leadership there was careful, continuing re-study of organizational set-up. Could the same results be achieved by some simplification? Thus it came about that in 1932, after much discussion with student leaders, this Cabinet was merged with the Student Council, by selecting a representative from each Bible Class to become regular members of the Student Council. This policy, it was thought, would unify the entire student program around one inclusive body.

Church Constitution

Adoption of this instrument in 1920 to define the organizational machinery, its personnel, functions and duties was entirely a student-initiated, student-promulgated project. In 1926 this instrument was given a thorough overhauling in the same manner. We recall the occasion when a decision had been made to make such a revision by the Advisory Board. Mr. Bryant casually alluded to the decision at the breakfast table; I asked with some curiosity, "why a revision"? With the characteristic twinkle of his eyes he replied, "to make it conform to what we are doing now, and bring it down to date."

We take occasion at this time to make an added comment concerning this instrument, indeed, any church constitution, that from the first the pastor regarded this with no small degree of suspicion. A church of the nature of this one must ever be regarded as "a movement", a growing movement. From the viewpoint of a growth process a church constitution tends to become "an old wine skin". The

life processes must be kept sufficiently fluid to make needed changes as conditions change. The tendency, yes danger, of settling into fixed ecclesiastical institutionalism scarcely belongs in an enterprise of this nature, to be continually fulfilling its major purposes. Constitutions tend to become ends in themselves, hence their danger. The simpler instrument set up by the Student Council defining its departmental form, purposes and functions seemed to the pastor all that is needed for a changing, growing life structure.

The Sunday Evening Plan

The outcome of the forum discussion plan for the Sunday evening services, in the mind of the pastor, as well as by the leaders in the group, confirmed the soundness of the principle upon which it rests. The student leadership always resisted in no uncertain terms any tendency to alter the pattern by bringing in outside speakers too frequently. As a means of affording occasions and conditions for self-expression along many diverse lines of thought, its value can scarcely be overestimated. It was the pastor's theory that the Sunday morning program, with its formal instructional procedures should be supplimented by a discussion plan for the evening, thus affording the students opportunity to express their personal reactions, impressions, in rebutal if they so desired. Since pulpit themes were often the result of student requests, questions, suggestions, it seemed sound educational method to afford occasion for group discussion of these by coordinated evening topics. Thus an outlet channel was provided for a healthy give-and-take between pastor and students so essential for co-operative, democratic relationships. From the viewpoint of adult leadership, familiar with deeper interest and needs of students, outside guest speakers were chosen deliberately to re-inforce, or to bring additional information from larger fields of learning or activity, such as national and international areas. Verbal instruction doesn't strike any depth of rootage without correlated ways or channels of expression, in the words of the eminent psychologist of years ago - William James - "no impression without correlated expression," such as student participation in summer assemblies, large conventions and conference. Hence those having such privileges were given opportunities to give expression to their experiences before the entire group. Again, another application of this principle appears in affording all of the leaders of groups opportunity to describe to new students each fall phases of the program. Although the immediate objective was to afford enlistment for new students in the program, it was also a helpful method of expression for the individuals concerned. In connection with this principle of affording large opportunity for individual expression may I quote the observation of a mother of one of our students, who remarked "you certainly do a fine job training these young people to stand on their feet and give oral expression to their thoughts".

One or two other techniques deserve comment illustrative of this basic principle. The calling campaign each fall, immediately after registration, was one of these. Difficult as this was for young people to go out to meet strangers near their own ages, it proved its value in many ways. Those who volunteered were called together, as a group and carefully briefed in the manner and skills of the venture. Going out into the immediate area of residence of each caller, by twos, each provided with a card announcing the Church services thus providing a first point of contact - all were helpful in providing basic training to these inexperienced young folk. Learning to meet strangers in the best possible manner, with a suggestion of techniques, is also of life-long value. The Departments setting up a definite schedule for regular monthly or bi-monthly meetings is most important in an educational process. All of their after-college lives will need to be established on this basis, in our western culture. In the student world, it was a necessity.

The daily on-going lives of these young people is definitely scheduled twenty-four hours of each day. By working out a careful schedule of meetings, students will fit these into their calendars and can be depended on to keep them, although it is well, until regular habits have been fully set, to make use of the mails with reminder cards from time to time. It appears as a part of the church's responsibility to directly guide its students in this matter of forming definite habits of regularity in making intelligent time schedules for a total life activity.

Personal Counseling

On all publicity bulletins, topic cards and other mailing matter a place was made to announce that "the pastor's study is always open for calls and conferences - especially between the hours of four to six P.M. daily." In one pamphlet mailed out this statement appears - "Make the pastor your friend. He has been through college and knows your problems. He will always welcome calls and conferences in his study." This phase of Mr. Bryant's ministry was his greatest satisfaction and joy throughout the years. Looking back through the past this phase seems still his most important contribution to the individual lives of his boys and girls. How they did take advantage of the opportunity! The deepest desire of his heart was to live close to his young people, to share their problems, perplexities, joys; and they soon come to feel this. Scarcely an autumn season came and went that, about mid-November he would observe, "I feel the ice is beginning to break (between minister and freshmen); the minister is becoming more a pal." It was for this reason that he always insisted on teaching the freshmen Bible class, that he might begin the process of getting close to their lives at the very beginning of their college courses. Some students acquired the habit of "just dropping in for a little chat". These came to feel as much at home in the apartment kitchen as in the study; they knew where the cookie or doughnut jar was kept, as well as the Bible on the study desk. The parlor of the apartment often presented the appearance of a doctor's waiting room, as students sat about, visiting among themselves, while waiting to have each his brief conference with the pastor. And the minister always kept in mind that all confidences were sacred matters, never to be divulged to a third party. The full secrecy of the "confessional" was maintained at all times and never violated. Is not this a basic principle for any fine friendship in life? The ministry of the home took many forms. The guest room came to be known among the students as "the hospital room". On many week-ends during the college year the apartment would be open for students to take a parent or friend through. We recall over-hearing a freshman boy explain to his father, as they looked into the guest room, "this is the place where they take care of us when we get sick."

Another position which was established early in the on-going life of this church, that there should be no "traditions" to be invariably followed. If or when conditions pointed definitely toward the need for new measures or methods, changes were unhesitatingly made. "Changed conditions demand new measures," was the usual statement concerning such changes. An ever expanding life calls for elastic moulds in which to function.

Philosophy

In a personal letter to the pastor from President Kinley of the university appears this statement; "I have always believed that no education is complete which does not include proper religious training. I want to see every religious influence possible thrown around our young people and every opportunity offered to them to understand and to appreciate the value of the spiritual things of life." Thus one president of a state university emphasizes spiritual values, with the direct state-

ment or implication that a complete life, a complete preparation for life, includes the supreme elements with which religion and the ministry is chiefly concerned. Is not this the underlying philosophy of all religious work with and for students?

A quotation from one of Mr. Bryant's brief pamphlets to students indicates his own growing vision of the inclusiveness of the church's ministry to college youth: "Are not your college days a part of your life? Why not live them just as you expect to live after they shall have been completed. . . . One can avoid making up his mind but can he avoid making up his life? Are these not the years when your life is being made up?"

The church's function is primarily one of providing guidance in a total process of helping to "make up lives", well rounded, complete personalities. This principle found expression in occasional themes of sermons as well as evening topics for discussion: "The real values of life", "Developing the spiritual life", "A student's attitude toward life", "Seeing life whole".

The work of the various church bodies at tax-supported institutions began as an enterprise to save, hold and train in churchmanship the youth of each communion. The programs were church-centered, but in time they have become life-centered, personality-centered. A few far-sighted church leaders, even from the earliest years who through deepened experience and insight into life, came early to recognize this fundamental fact. We quote the statement of one of these, who back in 1908, speaking at the Illinois Baptist State Convention pointed out, "The end of education is not learning, but life," then describing the educative process as it was practiced, denounced in strong terms the commercial purpose which all too frequently dominates modern educational systems and thought, adding: "the great needs of education are these: - to learn the art of obedience, self-mastery, the mastery of the environment, the settling forth of lofty ideals of life."

The "Church at the Campus" of this story gradually came to view itself as more than a "School of Religious Education", including more than class room instruction in religion, as important as this is. It came to feel itself a school for complete living. Its relationships were not entirely defined in terms of "pulpit and pew", but rather in the more inclusive term of "the living church". Its purpose includes more than passing on the priceless spiritual traditions of the Christian faith; it also embodies that faith lived out through maturing and growing personalities.

In so far as the pulpit ministry was concerned there was a growing awareness of the fact that "students are a special constituency", and the statement made years later by Professor Shedd of Yale, "there is no cause with a stronger claim on Christians... than due endowment of ministries to students"..."put your picked men in your universities." The development of the particular work described in these pages points up these statements with the implication that an adequate ministry to students calls for specialization in not one, but many areas, and special abilities. At the present time for instance, a counseling service has come to be recognized as a specialized ministry, calling for new techniques based on newer psychological insight into personality; and the religious teaching function should be based on the same principles of education as any secular educational procedures.

Transcending Narrower Boundries

In the early years of the church-sponsored student movement there was recognition of the importance of placing the emphasis on the fundamentals of the Christian life and experience, rather than on matters of sectarian interest and concern. First and foremost the meaning of the Kingdom of God among men and the growth of Christian character should be stressed. Back in 1914 these concepts found expression: "The church that enters this field must understand at the outset that any emphasis upon sectarianism, any attempt to use this enterprise to build



The Founding Group, 1912-13, June 1913

Seated on the ground - left to right: Fajardo, Harry Roe, Don Gamble, Frank Turner, Hans Greison, Pilchard, Wagner, Brandner, Clark.

Second Row: Mayne Mason, The Bryants, Bertha Sharp, Gretchen Schiffbaeue, Judith Streed, Will Andrews, McGregor and Lange.

Standing: Helen Whitchurch, Miss Clendenin, Miss Ferguson, Mrs. Wright, Maude Willard, Henry Summers, Carol Holton, Leslie Gumm, Oin Markwell, Hubert Cadle, Pauline Primm, Esther Clements, Bertha Wright, Frances Wright, Lulu Geip.

Standing in the windows: Edgar Swartwout, Sutherland, Wallace, Everett Young, Carter, Ross Mason, Fred Prout.



The Church Group 1914-1915



Group of 1916



HASSELTINE HOUSE

Standing on Porch - Wilma Farnsworth, Alice Fritschle,
Ruth Anderson, Alice Newburn, the
first house Mother.

Standing on ground - Edna Werden, Rebecca Pratt, Elinor
Dicky, Edna Gillogly, H. Bryant



Wilma and Edna



The House



The First Missionary
Alvin T. and Lois R. Fishman



Residence of Rev. J. W. Primm
909 S. Sixth Street, Champaign, Illinois
where the Church was organized in 1912



B.Y.P.U. 1922. E. F. Vandaveer, president
Standing: F. Maxfield, Abbott, N. Uyea, Thomas, Mrs. Bryant, Mrs. Wheeler, H. Wheeler, Mrs. Anderson,
G. Dack, R. Hotelling, DeWitte, H. Wright, W. Bean, R. Bucknell, E. Thayer,
Sitting, back row: L. Thayer, R. Omark, M. Sleeker, F. Hobson, C. Anderson, H. Smith, L. Strubinger,
H. Neville, F. Partridge, T. Hafer, B. Parsons.
(Below Hobson) L. R. Bauman, , E. Klotszche, B. Thayer, W. Farnsworth, E. Smith, ,
H. DeWitte, G. Newburn.
Front Row: C. Powell, Mr. Bryant, E. F. Vandaveer, H. Shewhart, G. Townsend, R. Anderson, C. Barber,
B. Neville, E. Hudgeons, L. Short.



B.Y.P.U. 1923, Vandeveer, President

Back Row - Standing - M. Sleezer, E. Loomis, E. Bennet, L. Thayer, J. McCullough, J. Connelley, E. Thayer, Hobson, E. Bosworth, Mrs. Bryant, Mr. and Mrs. Tallyn

Back Row - Mundorf, J. Arvin, DeWitte, Partridge, E. Dickey, Mrs. Lansing, W. Lansing, G. Newburn, A. Newburn, W. Farnsworth, A. Fritschle, Mrs. Trovillion.

Middle Row - R. Bucknell, H. Shewhart, L. Strubinger, H. Smith, E. Hunt, P. Lansing, M. Martin, A. Newburn B. Thayer, Mrs. Anderson, Mrs. Farnsworth C. Anderson, Mr. Bryant, H. Wright, W. Peterson, Vandeveer, R. Bucknell, L. Borgfeldt, R. Omark, H. DeWitte



B.Y.P.U. 1924, Clarice Anderson, President

Standing - H. White, Anderson, H. Smith, Lu, Pierce, Mundorf, Rudha, Shenk, W. Bean, L. Strubinger, Holland, Dawson.

Sitting - L. Thayer, E. Cook, H. DeWitte, L. Partridge, Pamke, Mills C. Huber, H. Strubinger, F. Huber, A. Arvin, H. DeWitte, J. McCullough, R. Omark, L. Borgfeldt, Ormsbe, Mrs. Anderson, W. Farnsworth, G. Hall, B. Becker, Vandaveer, L. DeKraker, H. Keniston, Abbott.

Front Row - J. Anthony, L. Moore, D. Kennedy, E. Thayer, M. Martin, E. Hunt, J. Arvin, H. Keniston, P. Lansing, Mrs. Thayer, W. Lansing, F. Thayer, Mrs. Bryant, Mr. Bryant.



Wendell Kennedy



Alice Fritschle Kennedy



Albert and Eleanor Wells
Judith and Donald Wells
Daughter and Son



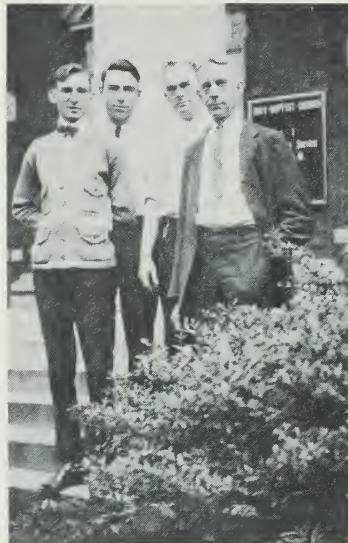
Off to a Student Conference

Back Row - C. Anderson, J. Arvin, Bruechman, L.

Strubinger, Grant Dawson, Fred Holland

Front Row - Maude Dolan, Dorothy Kennedy, Beula

Becker, Mildred Mills



In front of the Church entrance

Herbert White, Howard Smith, Mr. C. J. Starr, Mr. Bryant



Grant Dawson and
Lucy Partridge Dawson



Cleo A. Williams
Student Council President
1928-29



Gordon Brown and
Alice Wallace Brown



Katherine Armstrong Smith



Robert Smith



Cecil Hobbs
ready for his favorite sport



B. W. Huie
President Student Council
1928-29



Frank Lansing
First Chairman of
Religious Education
Council 1928-29



A Couple of Church Mothers
"Mother Wheeler"



S. C. Steffy PLATE X



Student Council Retreat, May 1928

Includes: Don Brown, Pres., Phil Smith, Velvie Vetter,
Buel Huie, Paul Kelley, Helen Barr, Alberta Worley,
R. Johnson and Mr. Bryant



An unplanned shot on Church porch
The Bryants, Lucien Strubinger



The UNIVERSITY BAPTIST Church
Champaign, Illinois



Reverend Martin S. Bryant
Founder and First Pastor



Reverend Paul E. Alden
Pastor-Director 1934-42

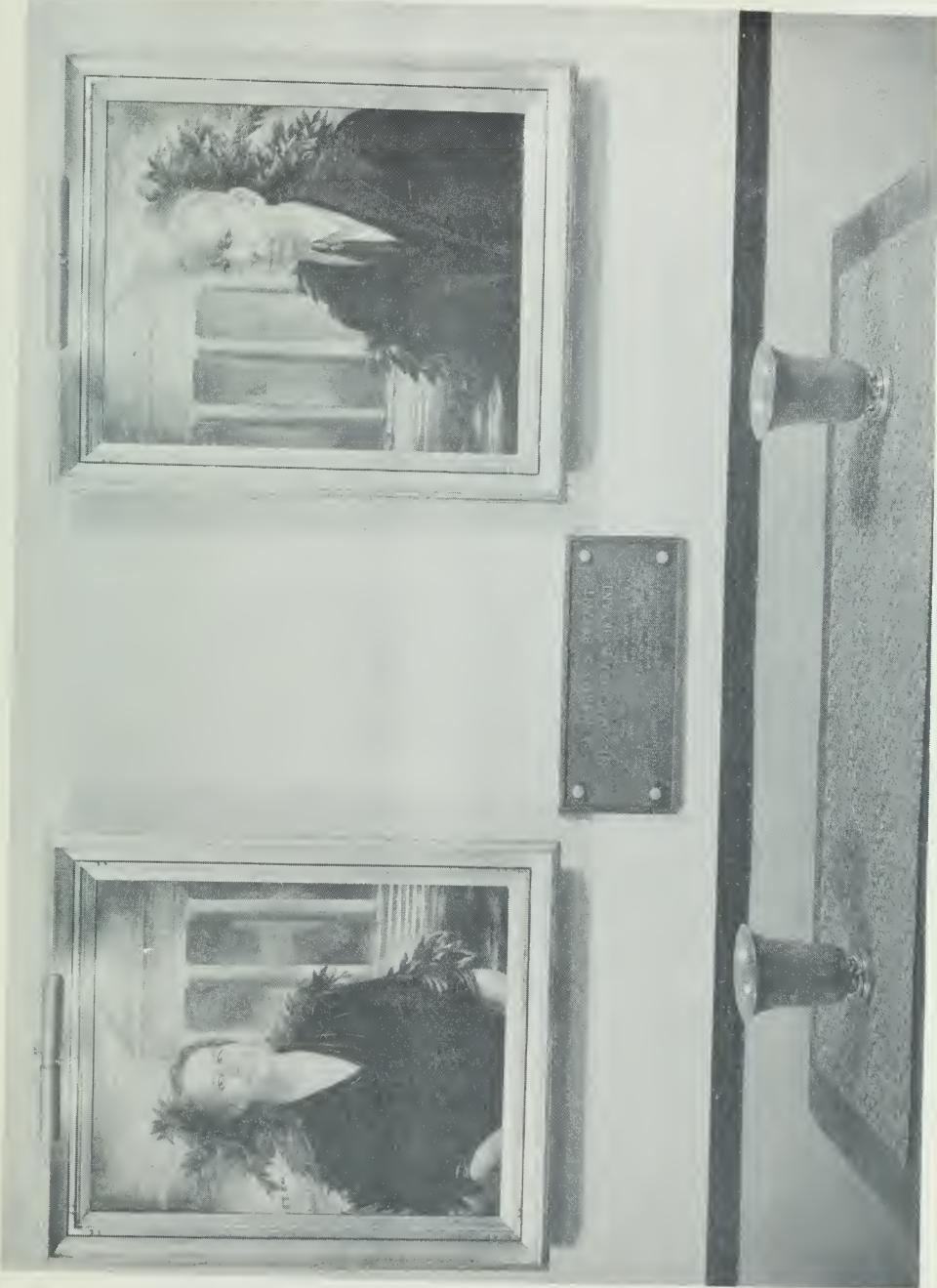


The Alden Family in 1934
 Patricia Alice Mary
 PLATE XIII



Students excavating for enlarging and new rooms in the basement

In the Bryant Memorial Room of the finished remodelling





STUDENT COUNCIL 1945-46

Top Row: Rev. Paul Offenhisler, Mary Mayhew, Minor Coon, Mary L. Newburn, Jas. O'Neil
Second Row: Bob Bohon, Bernice Ranz, Reba Davis, Virginia Luft, Helen Stewart, June Bramlet
Bottom Row: Lynn Heath, Marguerite Shelton, Neva Miner, Betty Brothers, Melba L. Holmes, Barbara Bouslog, Mrs. Edith Offenhisler



STUDENT COUNCIL 1935-36

Margaret Dickson, J. Lloyd Anderson, Carroll Dunn, Richard Dunn, Richard Youngren, Letha Jontz, Hiram Lesar, Maurice Williams, Julia Henderson, Carolyn Strubinger, Robbie Schmidt, Mary Roberts, Pearl Buzy, Richard Hudson, Dorothy Snyder, Will Dunn, President, Beula McKay, Secretary



STUDENT COUNCIL 1947-48
Top Row: George K. Schweitzer, Glendall L. King, C. Lynn Coulter, Vice-President; Allen Lindahl, Treasurer;
Lee W. Jones, President; William Cousins, Jr., Martin A. Rosinski
Bottom Row: Lila E. Holmes, Rose M. Holmes, Secretary; Jean Monagan, Rev. G. A. Lee, Ellen M. Strecker,
Jean M. Riley, Patricia J. Exeter.
Others not in picture: Dorothea Woods, Marilyn Heath, Betty J. Reynolds, Maurice L. Watkins



Rev. Pierre Tangent



The Meditation Chapel
Mrs. Duda (left) Teacher



STUDENT FELLOWSHIP 1951-52

Top Row: James McCosh, Louis Bean, Dale Shulder, Alan Palmer, Edward Konsk, Rudi Faiss, Donald Broz, Gordon Johnson, Richard Liebold, Talmade Nelson

Fourth Row: Douglas Pierce, Walter Cutchin, Henry Busch, Harry Hillman, Arthur Michalek, James Pankratz, President; John Sune, Jan Abernathie, Harold Johnson, George Fox

Third Row: Theodore Kometani, Richard Dix, Don Satterfield, William Sparks, Tin Wa Chan, George Smith, Burleigh Hoexter, Bruce Ayre, Walter Fisher, David Brookter, Milton Kult, Robert Pohl, Edward Dunn, Harland McLaughlin, David Cole, Brock Vest, Douglas Marti, David Offner

Second Row: Betty Cutchin, Alfreda Mallory, Marlene Shephard, Constance Lowder, Mildred Evans, Betty Peterson, Marjorie Cleven, Virginia Bohn, Mary M. Mersereau, Vera Tomicik, Treasurer; Wanda Bloomquist, Mary A. Roser, Lois Stewart, Marie Hedeen, Hazel Offner.

Bottom Row: Dorothy Ivers, Joan Bailey, Louise Dusenberry, Secretary; Vivian Brundy, Eloise Ivers, Patricia Blue, Phyllis Stern, Helen Carter, Judy Gates, Rosemary Ransom

A Student Group in 1952





A Student audience during the ministry of Reverend Tangent

The FORTIETH Anniversary, 1952



Rev. Pierre Tangent, Francis Coolidge, Mrs. Coolidge, Esther C. Milum



Mollie Drobisch, Margaret Swartwout, Helen W. Harrington, Frank Turner



Pauline P. Gumm, Gretchen S. Cliff, Frank Cliff, Mrs. Tangent



Edgar and Margaret Swartwout



A Second generation group 1942
E. Young, Chas. Chandler, J. Wakeland, Eugene
Dilworth, Harriet Dilworth, Robert Hance
Seated: Mrs. Bryant, George Hance



The group a few weeks later with
Margaret Walworth present.



Bryant Walworth and mother,
Mother's Day 1942



Lois Walworth Lockley



Mr. C. A. Atwood and Reverend Pierre Tangent



STRATFORD HOUSE GIRLS 1960-61



Rev. W. Hadyn Ambrose, Minister-Director



The Church Summer of 1960



The E. H. Walworth Family
E. H. W. and Mrs., Margaret between; standing: Lois,
Harvey, Maurice, Bryant, Willard



The Kennedy Sons - Alan and William



Dr. William Garrett, Sibley, Illinois 38



Harriet M. Bryant and Manuscript of Church History

up a church as an end in itself, will be a source of almost fatal weakness..... Whenever it becomes more interested in building up a church...than in serving the community, it has gone a long way on the wrong road." (Quot. by Shedd, p. 72, from R. C Hughes, then national secretary for Student Work, Presbyterian Board of Education). Thus the church following this principle has learned to transcend the narrower boundaries of sectarianism.

We close this important chapter with a brief quotation from one of Mr. Bryant's last public statements: "I trust we may never forget what we are here for and what is our policy - not to make a great show, not to make our appeal to the masses who come and go neither intending to mean anything to the work nor to let the work mean anything to them; rather to make our appeal increasingly to the serious-minded, those who want to get something out of the work and who want their sojourn to be a deposit toward the higher life of the university. This is our goal, our policy."

By what method shall we measure the outcomes of 22 years of this program of religious nurture for the generations of youth who experienced its program and fellowship? The usually recognized method is that of statistics - always a tedious procedure to any but special students. It is not the one we chose to follow in these pages, which is primarily concerned with a life-process. In fact the data for the technical method is far too fragmentary, at least from the Bryant era to be useful. Although the annual budgets of most of the years mentioned are available, it is of little value since attendance records are lacking. Against the regular annual increases in budgets we must reckon with increases in university enrollment. However a few figures may be of interest: For the very first year, 1912-13, only \$160 was contributed, in 1916-17, the year the new building came into use, the giving was \$819. Ten years later the total amount was \$2051. The highest figure for any one year during the 22 years was \$2352. There was a similar increase in gifts to the missionary advance of the denomination: from \$10.00 the first years, the records show \$246 in 1931-32. These amounts to missions are probably the regular amount from the weekly envelopes, not including the additional gifts from many adult givers, who contributed on a quarterly basis. During the early years of Mr. Paul Alden's ministry a general solicitation was made for a fund to make extensive changes in the building, especially to increase the social facilities. A few figures are important from final reports on this fund: the treasurer of the fund, in 1939-40 stated that to date a total of \$17,808 has been pledged, with only \$639 still unpaid. Of this large sum the alumni pledged \$1423, which indicates the continuing, after-college interest of those who had gone out from the Bryant training period. We shall refer to this matter again later.

Out in the World's Life

It has been possible to follow, occasionally to visit, many of these active young people out into the larger life beyond the campus years. These visits have always brought a deep joy, to find them active and dependable lay-men and women in the churches of the communities where they have settled, bringing up their children in these churches, thus laying a sound character foundation for the next generation. This is especially true of those who, during their undergraduate years, found their life-partners in the campus church. Toward the close of his life Mr. Bryant, in answer to a question about these, stated that at least 50 new homes had thus been established. As I glance over the record which he kept, that seems to be about the number. From my collection of the "snap-shots" which so many of these have sent back to me in recent years, I must share with all of you a few from these families. They speak for themselves; no comments necessary. I am glad to be able to make a brief report on the "second generation" as these began to return to the college of their parents since the Bryant era. The first was Martha Broderson, who perhaps cannot be regarded as of this group since her parents were always of the faculty group while at campus. The real "second generationer" was William Garrett, entering the fall of 1934. It was deep joy, mingled with heart-ache that I alone was there to receive him, but so glad that I was there. A letter just received from William reports that he is now a practicing physician in Sibley, Illinois. His parents - Mr. and Mrs. Frank Garrett, have been and still live on their farm in Grant Park, Illinois, since about 1933. Three of the children of Mr. and Mrs. Ed Walworth have been students at the university: Bryant (Where do you suppose he got that name), Margaret, and Lois. As many of you will remember the Everett Young family, further word should be added concerning the family. Everett's eldest, Charlotte, was the first whom it was Mr. Bryant's privilege to baptize in 1928, a

couple of years after the family returned from China in 1926. Charlotte was later married in the church.

A special paragraph is needed to record those who have entered the special callings of the church. Mention has been made of Alvin Fishman who is spending his life in India. Alvin met in the church the girl he took to India with him - Lois Rumsey. The Fishmans were married in Iowa, by Mr. Bryant, in 1917. Harry Shewhart, after graduating from Rochester-Colgate Seminary began his ministry in Illinois. Frank Lansing is now pastor of one of the Baptist Churches in Fort Wayne, Indiana; Frank Partridge is a pastor in Roseville, Michigan. Mention must be made of the Hobbsses - Cecil and Cecile, who went into the foreign service of the Church, in Burma; they made their escape from Burma just ahead of the Japanese invasion during the last War, for their first furlough.

Space permits mention of far too few who are giving valuable service in many professions. In medicine - we recall the following: Dr. Charles MacMillan, located in Oak Park, Illinois; Dr. Kenneth Lewis, in Chicago, as is Dr. John Orndorff and Gail Dack, who is, according to the information from indirect sources, devoting his specialized training to medical research in Chicago; Dr. Everett Seadorf, the last we knew, was located in Texas. Dr. Edgar Weir has long been a successful physician in Atwood, Illinois. Elmore Petersen, who was with us for only a brief graduate period, has been with the faculty at the University of Colorado, Boulder ever since 1915, for the past several years as Dean of the College of Business Administration. Professor Petersen died in 1959 in California where he had retired. B. W. Fairbanks is likewise in chemical research work in Chicago. Ewart Vandeveer in Ohio; Grant Dawson with one of the large tire firms in Akron, Ohio. The News Sheet recently mailed out to many reports in more detail concerning the on-going life of many more who are making their own contribution to the world's life. The enthusiasm with which this venture has been received, the replies received makes its own comment on the outcome of this special type of ministry to young people during their college days.

We close this phase of our narrative with an illuminating experience of a few years ago. While a guest in the home of one of "our boys" of the early years in this state of Florida, he made an interesting reference to the curriculum in religious instruction, and related a personal experience of his own of recent years, which is its own commentary on the experience he had while a student at Illinois. He had taken his elder daughter to the campus of a Florida college to enter her as a freshman. Among the various matters investigated before leaving the girl was the local church which she would attend while there. Interviewing the pastor about student Bible classes and courses in his church school, he described in some detail the curriculum of the University Baptist Church, as he had known it; then asked whether this local church would be able to provide his young daughter with something comparable. The minister, replying in the negative, elaborated by saying that he did not know of any college, anywhere that could offer such a curriculum; it was something new to him. Then this father turned to me and asked with apparent surprise, "is it possible that such instruction as we had in our campus church at Illinois is not found at other colleges?"

Readers of this narrative will no doubt appreciate an account of Mr. Bryant's life. Perhaps, by way of introduction, an account written by a student of the early '20's will best present him as his students saw and knew him through the years. "A tall, thin man with just enough gray in his hair to command respect, with eyes that twinkle, and a smile that instantly wins confidence--this is Martin S. Bryant, Pastor of the University Baptist Church." Mr. Bryant was born on a farm near Warsaw, New York. His heritage is that of an old eastern family. His ancestry on his father's side can be traced back to Stephen Bryant, who was Constable of Plymouth in 1632, twelve years after the landing of the Pilgrims. Tradition says that he came from England in the Mayflower. This same Stephen Bryant was the great, great grandfather of William Cullum Bryant. Mr. Bryant's mother came to America from Wales when she was four years old.

"Mr. Bryant received his early education in a country school near Warsaw, graduated from Warsaw High School, taught in a country school a term or two, entered Colgate University, receiving both bachelor's and master's degrees and completing a theological education before leaving that campus.

"The story of the University Baptist Church and the story of Mr. Bryant's work in Champaign are the same. The Church was founded under his leadership. When Mr. Bryant speaks of his life work, he becomes very enthusiastic. In explaining his love for it he says, 'I love the ministry for it is a profession that draws upon every resource a man has; it is a profession that is constantly dealing with personalities, and it is a work in which the world needs to be served most. I am glad I am in it because thinking people today are less interested in the form of religion and more interested in the vital message to present day life and its problems; because they are less interested in the traditional and more interested in the modern conception of religion and the Bible; and because the hope of the world lies in the application of the Christian message to life and Christian leadership. I am glad I am here because I am dealing with young men and women at the most responsive period of their lives.' (By Blanche Kamm - now Mrs. Edgar Weir, Atwood, Illinois, published in the ILLINI in 1923).

Martin S. Bryant was a young collegian when the writer of this narrative first caught sight of him, - an erect, slightly built young man, with a calm, commanding presence. At the time when I first saw him he was sitting on the front row in a young peoples' gathering in Hamilton, New York, where he was a student. Although his name was unknown to me at the time, I was impressed by the immediate attention he commanded when he arose to speak. A few weeks later, while calling on a young woman friend, three young students came to her door for an informal Sunday afternoon call. I at once recognized the man who had lingered in my memory of the meeting, and I learned his name was Martin Bryant. The calm brown eyes, which twinkled and sparkled at times with a kindly humor, were a distinctive feature of his expressive face. The long, firm upper lip dominating an equally strong mouth, the shapely nose, high, broad forehead; altogether a face suggestive of an intellect of a high order. In fact, the entire impression was of a man of superior moral power.

During the months immediately ahead of his senior year in college, our friendship increasingly deepened. The more I saw of him the more I was reminded of an observation of Oliver Wendell Holmes, who once stated that there are people with whom you talk half an hour and get a radius long enough to measure his entire circumstances of their minds; then there is the occasional person whom you know for years, and, with each succeeding chat get new and wider glimpses of the far horizons of their intellectual lives. A person of the latter type proved to be the quality of life and intellect which it was my privilege to know; his inner, spiritual

life was an ever-expanding one. The depth and richness of his entire moral and spiritual life was one of continuing growth; a many-dimensional personality.

Meanings, Values in His Ministry

The significance of Martin's contribution toward the development of one of the meaningful movements of the present half-century may fittingly be presented from statements of his co-workers at the Campus. From the Religious Workers Association came these statements:- "As a campus pastor here for twenty-two years, he had been an intimate friend of all of us and a valued counselor of the young people of his church. One of the outstanding things which Martin did was his program of religious education. This subject has never been mentioned at the campus for years without a reference to the way he did it more successfully than others. No other group ever dreamed of having seventy-five percent of its constituency in Bible School for Sunday morning. In his personal conferences with the students we all know how he won the hearts of a large group. They were loyal to him and they knew that their whole religious life at the campus and for the years to follow, must be different because of the teachings and counsel of their university pastor".

A brief excerpt from the pen of Reverend Stephen Fisher, who alone of all those who welcomed the youthful Bryant in 1912 remained near when he passed on. "Brother Bryant had a genius for leadership. He was a master at laying wisely his plans for religious and educational programs... He succeeded in interesting a remarkable number of young people in his courses of study each year. That which grew from modest beginnings has become a sort of pattern of work for leaders of his denomination in similar situations the country over."

One Former Student's Tribute

Wrote one of his former students at the time of his passing - "The joy of returning to my desk this week after a refreshing vacation all summer, was rudely shocked by a little slip of paper contained among the accumulated mail. At first, and as usual, it was a pleasure to see that familiar, friendly face, but on second glance my heart was heavy as I read, 'In Memorium'. It is just twenty years now, almost to the day, since I first met Martin Bryant. What a flood of cherished memories the simple, but beautiful notice of his passing has brought over me! I am afraid I have never been able to tell him, or you, what you two people have meant to me, for my words are inadequate to do so. You came into my life at a critical time, unrealized as it was then by me. And through the years your influence has been ever present and sustaining. And how we shall miss him, comforted only by the consciousness of as perfect a life as humanity may merit. In a quiet way, in a secluded place, as he taught us to do, I pay him tribute and give thanks for his having been given to us for a while." (From Elmore Petersen)

May we close this story of his life and contribution by one more brief quotation from the pen of his able successor, Reverend Paul E. Alden - "The University Baptist Church, its building, and more especially the living church which does its varied work therein, is the abiding monument to Martin S. Bryant. Through the years he planned and moulded its program, counselled and befriended generation after generation of students, and sent out hosts of men and women whose effective leadership in churches scattered widely over the land is eloquent testimony to their training at his hands."

We close the door of his ministry, as we open the gate for him whom God, in His All-wise love and wisdom summoned to enter and carry forward the lines which have become dear to the many generations of Baptist youth who have

passed through the portals of this "Church beside the Campus".

"Once more we gather at the shrine we all so love,
In sweet communion with our God above;
Here things pure and lovely are the gems we seek to gain;
Pledges of allegiance form our soft refrain.

"Here Christian friendships of our lives are made a part;
Here Christian service choose we for our lot;
Here we stand united as we face our common task,
Serving Christ, the Master, faithful to the last.

"Fond memories lead us to the ones who've gone before
In yoeman service from shore to shore;
E'en beyond the ocean, loving, brave and bold
Are the sons and daughters nourished in thy folds.

"We'll love and serve thee,
And be loyal to thee too;
Sacred, dear and tender,
Our Church so true."

M. S. B.

Choice and Call of Paul E. Alden

Among week-end guests visiting the University Baptist Church from time to time was Reverend Paul E. Alden. Mr. Alden came to us as Candidate Secretary of the American Baptist Foreign Mission Society. There were three such visits during the last years of Mr. Bryant's ministry. He came as guest speaker for the annual "family" dinner. His ten years in the secretarial work, travelling over the territory of the Northern Baptist Convention, visiting all denominational schools as well as State Universities, provided him with a full, well-rounded background for understanding and appreciation of student problems, interests and needs, plus a complete knowledge of the approach of the church to the student world. Through the acquaintanceships of these three visits he had captured the attention and interest of the leaders in our group, adult and student alike. His name was therefore, the first one suggested by members of the group as soon as machinery had been set up to secure a successor to Mr. Bryant.

As a matter of information to former active students, the set-up of this mechanism and procedures is briefly related here. It is a matter of interest to long-time observers of student work, because of the manner in which the direct participation of students was recognized. Since there were three distinct, but related organizations involved in and responsible for the on-going life of the church, each was concerned with and entitled to a voice in the selection of leadership for the University Baptist Church. The Board of Education for the Northern Baptist Convention was one of these, selected and authorized Dr. James Stiffler and Mrs. C. D. Eulette, both of Chicago. The Board of Managers of the Illinois Baptist State Convention appointed Dr. Herbert Hines of Springfield and Mrs. A. H. Ahlanius, Bloomington, and the local church chose and authorized Professors E. G. Young and B. W. Fairbanks, and John Quisenberry, newly elected President of the Student Council. At the first meeting of the entire Committee in early June, 1934, an organization was completed, plans drawn and procedures established. Since the three local members would be at Campus all summer, Mr. Fairbanks was voted the Chairmanship with Professor Young as Secretary. One happy circumstance should be mentioned in connection with this official procedure - namely the presence of Miss Frances Greenough, one of the Secretaries of the national Board of Education, who was on her way to her home in Southern California for the summer. It was a very real comfort and an invaluable help to all of us to have this keen, calm, healing person with us for a week or so just at this moment, to give counsel and guidance at a time of need. Since Dr. Padelford, national Executive Secretary of the Board was on his way to Europe for a much needed rest, and Dr. Baker similarly had gone to his summer home in a far corner of Maine, it meant much to have Miss Greenough with us.

Only a few of the many details of the summer-long study and investigation of qualified candidates need to be mentioned here. Always the activities of students is of special significance. Although the number of active students remaining for the summer session was small, it included some of the strongest, most mature, finest minds and spirits of the entire church. Most fortunate that John Quisenberry was included among these; his ability to weight fundamental factors and reach sound conclusions was of inestimable value. It is of special interest to record the items felt by this student group to be basic - first and foremost a high degree of spiritual sensitivity. They pointed out that the church had developed this sensitivity through worship experiences, hence it was essential to safe-guard this vital element. Repeated emphasis by individual students of this element indicates the depth of rootage of this highest achievement in individual and group

religious life. It was also deemed advisable to secure a man with as much previous experience in college religious work as possible. At the same time they desired a man young enough to insure another long-time pastorate, but mature enough to have a background for soundness of judgment. Not an easy task it will be admitted, to find such a combination in one person.

Omitting further details of the obstacles met and overcome in securing Mr. Alden, whom it was felt combined all of these important qualifications, the local group assumed major responsibility in action, in order, if possible to have a new leader on hand when school opened in September, and thereby avoid any break in the major work. With the return of the student body in early September it was possible to announce that Reverend Paul E. Alden of Franklin, Indiana, had accepted the pastorate and would be with the church by early October, the earliest date possible for him to close his work with that church. The adult and student leaders alike rallied to the difficult situation confronting the church and again put their shoulders to the wheel about the remaining member of the Bryant team during the waiting interval. Thus the opening of the work in the fall proceeded as planned in the last Spring. The writer's continuing relation to the on-going program may be of interest to Bryant alumni. From a letter to Mr. Starr, the Church Clerk, from the State Superintendent, Dr. A. E. Peterson, we quote - "The Executive Committee of the State Convention at its meeting yesterday voted to request Mrs. Bryant to take charge of the work at the University thereby permitting us to pay her the full salary which would otherwise have gone to Mr. Bryant had he lived." Thus it came about that we remained on duty until the latter part of October to allow time for Mr. Alden to take over and get settled in the new position.

Suffice it to add, in concluding this section, that the years that have passed since the eventful summer of 1934 have increasingly confirmed the original conviction concerning the choice made that Mr. Alden and his fine family were God's own choice for the vital work at a strategic center of youth.

A Period of Observation and Survey

Under the circumstances described above, it was unavoidable that the program for the fall semester, as outlined during the preceding Spring, should be carried through with the new leader a silent listener. Following former practices, the B. Y. P. U. forum topics, with leaders, the courses of instruction for the morning classes with teachers as selected should go ahead as planned. A few excerpts from letters from his pen, received during this his first year provide much insight into his observations, experiences and conclusions.

In as much as he began his first year under a handicap so far as the freshmen group was concerned, his first considerations were given to methods to draw the new-comers into the church life. Early in November, after scarcely more than five weeks of observation he wrote that he had come to the conclusion that he should take over the freshman Bible class the second semester. "I am coming more and more to feel", he wrote, "that I do not want to miss the opportunity for closer contact with this year's new students which this class affords." Again as to methods of attempting to recover freshmen, "We followed through your suggestion that the new students who have not yet become regular and active be given, as permanent assignments, to some of the members of the older group. John Quisenberry and I selected this group, then Ruth Fisher and Will Duna worked with me in the actual assignment, which was done according to proximity of residence. Forty students were asked to take this responsibility. All but thirteen have come in, in response to cards mailed to them about the matter, and none of those who have come have demurred. Mrs. Alden and I are repeatedly impressed by the willingness with which so many take responsibility and the dependable way in which

they carry it out. This is in utter contrast to my experience with students elsewhere. On both of the Sundays since students have had these lists the results have been apparent. For example, yesterday Earl Lutz brought the four boys he had been asked to follow up."

Changes Made

Another innovation was made during the first semester which became a permanent feature of the Sunday evening program. He wrote, "just before Thanksgiving we instituted suppers preceding B.Y.P.U. The most noteworthy results are (1) a larger evening attendance, (2) bringing out in the evening some who did not formerly come, (3) giving work responsibility to a number of persons who have had little before, (4) serves a fine purpose in the social life of the group. Pearl Buzy is chairman of the committee in charge, with Helen Roberts and Catherine White to oversee the suppers."

New Plans for Expansion

Need for enlarging the social and recreational facilities of the building had been fully recognized for several years preceding Mr. Alden's coming, and some thinking had been done. Then came the "depression" of the early '30's, with its train of serious economic factors; all thought for additional funds must need be shelved for the time being. But these needs were forced into the foreground early in the Alden administration, especially by pressure from the student group. First, they began by adding game equipment such as ping pong tables set up in the old dining-room. Gradually other similar facilities were added, until the room became over-crowded. His letters concerning these recreational additions indicate the manner in which they were being used to bring groups together in a vital fellowship setting, just to play together. It seems that the emergence of an enlargement plan for the increasing social features came into the fore in a rather unexpected manner. "You know, of course, that there was a committee to plan a suitable memorial for Mr. Bryant," He wrote me, "At what seemed to be an appropriate time I expressed the hope that any memorial that might be planned should be in such form as to have life and usability. The matter now being discussed with seriousness is the possibility of excavating the basement and making a room or rooms there which would bear the name 'Bryant Memorial Room'." Thus the matter of enlargement came forward and soon took definite direction. As to another matter in connection with the "memorial" idea he wrote, "I feel that neither of these matters - a Memorial and a portrait of the founder should be greatly delayed ... I am eager, and I know that there is a considerable body of feeling with me, that the name and personality (of Mr. Bryant) be kept vibrant in the life and memory of the church..."

Organizational plans to handle all phases of a re-modelling enterprise consisted in setting up three committees--a Student Building Committee, a Church Building Committee, and a Treasurer of Building Funds. From the letters one brief detail is most interesting: "On the initiative of John Quisenberry an attempt is to be made in the immediate future to enlist students in voluntary labor. For the boys this would involve the actual work of getting a substantial part of the dirt moved out of the basement. For the girls, checking the alumni lists at the Alumni office, and help in the preparation of mailing material." On the Fall Bulletins for the next three years the names of Chairmen of the Student Building Committee appear as regular members of the Student Council: Robert W. Gehring, J. Lloyd Anderson and G. Raymond Dunn. The Church Building Committee, likewise, E. G. Young, Mrs. H. R. Wanless, Harriet Watt, E. P. Gaston, H. A. Ritcher,

Robert Gehring, Lyle Kerley and James Stewart. The Treasurer of the fund was H. A. Ritcher.

A state-wide solicitation for funds began during the second year of Mr. Alden's ministry--1935-36. Finally a man from outside the state was selected to come into the state for the actual solicitation work; Reverend Floyd L. Carr from one of the National Societies was selected and took over the work. In the late fall of 1935 the first serious effort was made to secure the first pledges from the local group thus to launch the Fund-raising enterprise. This initial effort resulted in a total of 63 pledges, and \$242. Of this amount 51 of the pledges were from the students, with \$195 in amount. A little later there were added 24 pledges from alumni, \$199, from parents of students and other, totalling altogether \$1673. In time the number of students, active and former, increased to 87, with \$441.60 as gifts from these sources.

Building Changes Underway

The two academic years of 1936-38 were devoted to this task, - the fund-raising campaign, and the remodelling enterprise itself, along with other expanding features of the program. The remodelling itself proceeded slowly due to establishment of a sound business principle that they would complete only as there was actual cash on hand to pay for it, that is, a pay-as-we-go basis. In January of 1936 there appeared in the ILLINOIS BAPTIST NEWS a picture of the students actually at work excavating the basement; in connection with this statement, Mr. Alden wrote that "the students have donated 230 hours of labor...Funds for necessary equipment and truck-hire were provided by the students and two unsolicited gifts from parents of students. This student-initiated enterprise, together with the response in pledges are truly 'vital statistics' of student interest." The proposed changes were designed to enlarge and improve the facilities of every phase of the church life, except the worship and religious education facilities, for which satisfactory rooms were already available.

Re-Dedication

By the fall of 1940 the remodelling program had been sufficiently completed to warrant laying plans for a re-dedication service in connection with the annual "Home-coming" week-end at campus in October. Former students living near enough to visit campus and church during the years since this new work was completed have enjoyed seeing the changes made, the enrichment given by new furniture and increased social facilities. Other readers of this account, living too far away for return visits may appreciate a brief description of these changes. The parlor on first floor, with which all former students have long been familiar, has been enlarged by removal of partitions, throwing into the room the two cloak-rooms on the west side. The old sliding doors, removed and replaced with a wide archway, thus making the former dining room a seeming extension of the parlor, but really a reading room. With a substantial magazine rack, a large reading table, which can also be used for writing or study, the rear room combines the substantial with the artistic. In its entirety the new spaciousness, furnishings, draperies, portraits create a suggestion of elegance combined with simplicity that is both restful and cultural. Special tribute is due Mrs. Charles Atwood and the late Miss Marie Anderson, who served as furnishing committee, for the careful, studied manner in which this artistic result was accomplished. This room which was chosen as the "Bryant Memorial Room", symbolically ties together the two pastorates into a unity of fellowship for which we are all profoundly grateful.

The large basement room, which while in process of excavation was dubbed by the boy-laborers, as the "glory hole" is now the recreation center of the building. Here, with a well-lighted stage are adequate facilities for amateur dramatics. A carefully planned kitchen in the rear provides for all types of dining affairs, large banquets, adult-group dinners or Sunday evening "candle-light suppers" - fund mingled with fellowship, symbol of a living Fellowship that lingers on in the memories of all active participants for the remainder of their lives.

A few interesting statements which appeared in the annual report of the Pastor for the year 1939-40, which indicate the finance status of the enterprise at that date. A total of \$17, 808 had been pledged of which all but \$639 had been paid into the Fund treasury. "This represents four years of work within the church, and three years in which active solicitation has been conducted in the state at large and among alumni of the church....There is now in the treasury over \$900...It is anticipated that payment of out-standing pledges and gifts from solicitation still to be done will make it possible to do all the essential items before the fall of 1940."

The only statement relative to the climax to this effort comes from a regular Sunday Bulletin in October, indicating that the re-dedication service took place at Homecoming, October 27, 1940. The formal unveiling of the Bryant portraits occurred immediately following the regular worship service on that occasion in the new Bryant Room, followed by a Dedication Dinner in the new recreation room.

After Twenty-five Years

In the fall of 1937, October 31st to be exact, a special birthday observance was held in the Church to commemorate 25 years of service by the University Baptist Church. For the special program on that Day, designated as a "Service on Commemoration of the Twenty-fifth Anniversary of the Founding of the Church", the Founder's picture was used on the front page. Those from the larger Fellowship present and taking part were Reverend Floyd Carr, solicitor of the Fund, Dr. A. E. Peterson, State Superintendent, and Reverend Guy H. Wimmer of Bloomington. The sermon by the

pastor is remembered for its uniqueness - "Roses in December". The "Family Dinner", held in the new dining room, although still unfinished, followed the morning service. Among those who contributed to the merriment of the occasion as well as to "memories" were Reverend Charles Bromley of the Urbana Church, Reverend Stephen Fisher of University Place Christian Church, Mrs. Eulette of the National Board of Education, and Mrs. Bryant who was at the time living in Evanston. Our own Everett Young served as toastmaster.

High-spots of Achievement

The remodelling enterprise completed, the Pastor felt that the time had come and conditions warranted undertaking another project but on the human side. For nearly thirty years the program of the church had been directed by one trained person with the help of wife only. In addition to the pulpit ministry, the pastor had been the Shepherd of the flock, director and guide of the student program and religious education, mostly his own stenographer, filing clerk, et cetera, ad infinitum.

There had been times through the years, when resources permitted, for some part-time help, especially with pastoral duties as well as clerical work. Praise and commendation are due those faithful young women, all of whom had gone through the program as undergraduate students, for the splendid yoeman service they rendered in this capacity. Naming these in the order of their service - late Mrs. Amy Weir Bauer, Mrs. Virginia Miller Rice, Mrs. Helen Gaston Griffen and Mrs. Ava Washburn Fritts. This group of women reinforced in a remarkable way the efforts of the minister's wife in calling on, and in other social ways, the young women students enrolled. But in justice to the work, with the annually increasing enrollment of Baptist youth, the time had come for a full-time worker to be added to the staff. With the full sanction of the State Superintendent, Mr. Alden quietly began a solicitation for additional funds outside the local group to help finance such an undertaking. Likewise he began sounding out individuals during the same year, with encouraging results. During the year of 1940-41, with sufficient additional funds available to launch the enterprise, he began in earnest the search for a suitable person. The selection finally narrowed down to one young woman, Miss Helen Warwick from Wisconsin. Her training, especially in the field of secretarial work, fitted her for the work needed. Miss Warwick began her work in the fall of 1941, and, although she did not remain long (she was married the next summer) she laid the ground work for a Counsellor and Pastor's Assistant which has continued to the present time.

Several new features were added to the student program, made possible by the enlarged facilities provided by the remodelling work. Religious dramatics became a regular feature, with a full Department and Head in the Student Council. Such plays as "The Rock", "The Bishop's Candlesticks", "The Terrible Meek" and others are listed on Bulletins from time to time.

A Department of Recreation appears as another new feature, which defines its function as "responsibility for the supervision of the reading room, lounge and recreational facilities throughout the week, by using volunteer help (student), plan use of all facilities, including tournaments and arrange for participation in the intramural program at the campus. These features indicate that the building was brought into use seven days of the week.

Other additions to the program are indicated by such new departments as "Candle-Light Suppers", "Alumni Relations", "Publicity", "Social Service" and "Deputation". It was noted that in the spring of 1942 the Student Council as elected for the next year named fourteen Department Chairmen, in addition to the Head Usher. In the fall of 1940 the Publicity Department attempted a "News Sheet" which they chose to name "Uni Bap Echo". On one of these "Sheets" we noted another

interesting development sponsored by the Department of Devotional Life, "Matins, Wednesday Morning at 7:25, Mrs. Alden." This experiment proved successful beyond expectation, hence has continued as a regular feature. This Department also attends to the distribution of the monthly devotional publication, "The Upper Room," and during the Lenten Season, "The Fellowship of Prayer."

Educational Research

A significant and important research study was undertaken during the year of 1938-39, sponsored by the Department of Religious Education with James Sample as Chairman. A Questionnaire was formulated and mailed to the resident student group, both those regularly as well as irregularly, attending the instructional program. This included many simple details, such as the time of class meetings, interest, and a fairly inclusive list of subject matter courses. Attendance at evening meetings was included in this exploratory survey.

From the final summary of findings we note that of the 159 questionnaires sent out, there were 66 returns. These returns were regarded as fairly representative of students "who are really interested in the work and program of the church activities." Out of the 14 courses of study listed, six received adverse votes. From not regularly attending classes marked interest was expressed for "Religious and Personal Problems of Youth". Of the regular attendants, marked interest was indicated in the "Life and Teachings of Jesus", as well as other Biblical courses. A further analysis of the students who made up the congregation there were more graduate students interested in Religious Education than was shown by any of the other undergraduate class groups. It was of special interest to note that out of the 66 who returned questionnaires, 61 had been regular Church School attendants in their home churches. From this study a new schedule of courses to be offered in the future was set up thus:

| | |
|---------------------------|--|
| "First Year - (Freshmen) | - Personal Problems of Youth, Religious Problems of Youth; |
| Second Year - (Sophomore) | - New Testament Old Testament (Making and Meaning) |
| Third Year - (Juniors) | - Life and Teachings of Jesus, History of the Church |
| Fourth Year - (Seniors) | - Living Religions of the World, Method of Teaching Religion. |

A recommendation which came from the Group conducting this study was that in order to get the interest and cooperation of new as well as old students another year, that one of the very first B. Y. P. U. meetings be turned over to the Religious Education Department, so that the plan could be carefully outlined. It was also stressed by the report that more individual attention be given to students in regard to class attendance.

Worship in the Church

Quoting from a pamphlet written and published by Mr. Alden in 1936-37, "The program centers around the Sunday Morning Worship service. The congregation gathers in the simple but beautiful room on the second floor, which is used only for worship purposes. Through the most worshipful service possible, the church counts it a duty not only to provide means for regular worship, but to train its students in the practice of worship. By periods of silent meditation, by worshipful music from the volunteer choir, by bringing the eternal truths of God to bear upon student life and problems, the Church endeavors to make His Way of Life vital and challenging." Thus has been passed on one of the finest traditions of the Church.

Christian Community at the Campus

This statement appears in one of the church publications of the decade of the '40's - "A tradition of deep significance has grown up in the last few years around the monthly Campus Matins in which students from all the campus churches and the Christian Associations cooperate". This refers to the development of a campus-wide student organization known as "The Student Religious Council", - a natural out-growth of the years-old "Religious Workers Association". This new student group developed the morning matins services, meeting monthly in one or the other of the churches, around the breakfast table, with a brief worship service, terminating in time for reaching eight o'clock classes. One reference to the activities of this group states that a campus-wide study was set up to consider reconstruction after the war. This group of Christian student leaders also took an active part in and responsibility for definite features of the Religious Emphasis Week at campus, at which time notable national and international religious workers were the leading figures, such as Dr. T. Z. Koo of China, Dr. E. Stanley Jones, George Sherwood Eddy, Dr. Harry Emerson Fosdick. The deep significance of this development meant that Christian students in the various churches came to realize the stabilizing force of their united presence at a large state university, in which religion often seems to be a side-line affair.

Some Student Leaders

The Student Council of 1935-36 (see Plate XVII) is in session for its regular monthly meeting in the parlor of the church. Will Dunn, President, sits at the table with Beula McKay the secretary. Opposite, and facing Will sits Richard S. "Dick" Hudson, Director of the Orchestra. Others you will recognize - you of those years - are Hiram Lesar, Julia Henderson, Carolyn Strubinger, Letha Jontz, Margaret Dickson, Dorothy Snyder, Bobbyle Schmidt, Pearl Busey, Mary Roberts, J. Lloyd Anderson, Carroll Dunn and M. J. Williams. This was the group which was carrying an especially heavy load since it was during their college generation that the remodelling work was carried on. Others who made equally large contributions toward "the living church" were Warren Dugan, R. E. Youngren, Max Akin (these three were really casualties of the late war), Carl W. Knox, Ray Fox, Raymond Dunn, Ruth Montgomery, Ruth Fisher, Helen and Juanita Berger and the Alden girls - Patricia, Alice and Mary. A few of the "second generation" are numbered among these leaders - Bryant Walworth, Lois Walworth, William Garrett come to mind among these; John and Howard Wakeland - sons of Fred and Florence Wakeland; and Paul Trovillion and his brother, Paul, like his parents following the first World War, returned to campus with his wife and one small child, making a notable contribution toward the church life.

Some "Vital Statistics"

A campus wide study was made during the year of 1941-42 of student religious preferences. This study included, not alone that year, but also a five-year period from 1937 to and including 1941-42. We extract from the report of this analysis the Baptist figures only, that is, of church preferences:-

| 1937-38 | 1938-39 | 1939-40 | 1940-41 | 1941-42 |
|---------|---------|---------|---------|---------|
| 647 | 672 | 664 | 607 | 573 |

percent 84.4 85.0 84.5 --- ---

A percentage statement concerning all registered students is likewise interesting. To this writer this study is interesting from the viewpoint of comparison. A similar study was made during the early years of the '20's yielding about the same

percentages; that is, the percentage of all students registered in the university who were members of some Christian church was around 85%. A report of the Pastor for 1939-40 included some interesting figures: the average attendance at Worship for that year was 201, compared with a six-year average of 185. The B. Y. P. U. average for the same year was 56 compared with a 6-year average of 58; Baptist preference for that year was 664. This indicates that nearly one-third of Baptist preference students were in attendance at services.

In the matter of giving, which provides another criteria for estimating student-response to the program, annual reports give the total amount of \$3,161 for the same year, namely 1939-40, with a gift to the budget of the Northern Baptist Convention of \$600. This particular year seems to be the high peak of the twenty year period, up to this date. Alumni gifts toward remodelling, \$2,885.

Outcomes and Philosophy

Records indicate that the Church continues to send out to the churches of the land young men and women who are making their own contributions to church life everywhere. In its on-going life at campus the same principles are recognized and practiced of providing opportunities for broadening visions through experiences with wider horizons, such as, students going to the summer assemblies (in 1939, 7 at East Bay Camp), nine from the church at the Baptist Youth Conference, meeting at Granville, Ohio, the same winter. One student at a planning conference of the Student Volunteer for foreign service, Toronto, Canada. Another outcome of real significance, it was reported that there were two young men who had volunteered for foreign service.

From a pamphlet written and published by the pastor about 1939 comes a section "What are the results?" in which basic questions are brought to the fore. "Is this the answer today to the problem of religious training accompanying secular education?" "Do those who come from our state university of Illinois have their lives deeply enriched through "the church beside the campus"?"

A student in the graduate school provides one answer which is representative of the majority: "In all my college and university courses, I have yet to find one that I would trade, hour for hour, for my courses in religious education that I have had the privilege of taking in the University Baptist Church. The college student in his university courses finds his conception of the world enlarging and expanding, and if his religious concepts remain narrow and dwarfed, pretty soon he outgrows them. But the courses I had at University Baptist enlarged my religious horizons so that I could see the conflicts of science and religion fading into insignificance as I approach nearer His Presence, as it was revealed in my study of His Word." Does not this student statement answer the question above raised?

The homogeneity of the college group, with its common interests, makes possible a directed religious training. University students make mind-shaking discoveries of the truths of the universe. These need interpretation in terms of the eternal truths of God and the spirit of man who "does not live by bread alone". The church beside the campus provides a work-shop in which to work out and train students in the discovery of these eternal truths. Hence those who have been close to our church have long felt that this method is the answer to religious training at a large university. "Long ago this church and others like it have passed from the experimental stage into the period of proven worth. One who recently joined the alumni group of the church expressed the feeling of the alumni when he says "It is no exaggeration to say that I never loved any church as I do this one." In conclusion may I add that, as I close this brief review of the Alden era, its contributions to a total life process is one of increasing enrichment and depth.

When, in January 1942, Paul Alden was stricken with a body-crippling

illness from which there is rarely a complete recovery, the entire church was stunned. Every effort was put forth to allow time for recovery, to "hold the fort", in the vain hope that he might in time be able to resume where he left off. It was reliably, but confidentially, reported that a thoughtful adult once attempted to warn Mr. Alden that he was dangerously spending his energies, to which he replied that he would go forward along this line if it took all he had. It should be added that the men and women who consecrate their all to the Lord's enterprise are expendable. To borrow a Biblical figure; the Master once asked of His twelve "Are ye able to drink of my cup?" "We are able," came the prompt reply. And He added, "Ye shall indeed drink of my cup."

"Are ye able," said the Master,
"To be crucified with me?" -
"Yes," the sturdy dreamers answered,
"To the death we follow Thee."

Twelve The Fourth Decade

The decade of the forties began under the dark, lowering clouds of the late War; In addition there were the clouds of grief and confusion because of the serious health condition of the leader. The disintegrations of the war and post-war years can only be realized by those who have been through just such an experience at a college campus. In the case of our church, in addition to these were the effects of frequent changes in leadership. Disrupting as such experiences are in old, established churches where there are usually experienced mature lay leaders, in an organization where the constituency is also changing the problem is increased many fold. Taken all together the post-war changes were of such a nature as to retard recovery. In spite of these difficult factors the decade as a whole records notable achievements of abiding worth.

The Meditation Chapel

The most significant perhaps of these developments was that of a special shrine set apart for personal and small group meditation and worship. The room selected for this purpose was naturally the large third floor class room, used for so many years by Mr. Bryant as Bible school class room for his large group of freshmen. The separateness of this room lent itself perfectly, insuring against any interruption from the outside. The Matin meditations of earlier years had become a well established, appreciated feature of program. The cost of re-furnishing it for the proposed purpose was not too burdensome; some of the heaviest items were assumed by a member of the adult group who requested anonymity. The picture of the altar, with candles, picture of the Christ, Bible, and at the side the lectern; attractively carpeted floor, making for silence. The entire simple, artistic effect is the finest kind of symbol of that which is the heart of a church's ministry: making the Divine Presence felt as a reality in human experience. The room changes did not in any way interfere with its use as a class room, if desired; instead it enhanced its value for the teaching function in the ministry to young people. The altar is a beautiful memorial to one whose loving devotion and loyalty to the church, and its eternal message, one whose gifts, talents and time find a climactic expression here - Miss Marie Anderson of the Art faculty. The fly-leaf of the altar Bible bears a message - her final message, faintly uttered with the last words of her earthly life;

"In presenting this Bible to the University Baptist Church, I do so with these thoughts in mind: 'Thou wilt show me the path of life; in Thy presence is fullness of joy; at Thy right hand are pleasures forevermore.'"

Marie Anderson

The Veterans Return

As soon as the War closed, the men in the blue and the khaki reappeared at college campuses all over the land, determined to resume where they left off. First a small trickle in the fall of 1945 which so quickly increased to flood-proportions that every agency at the campus was overwhelmed. There was one noticeable difference between this and the first World War in that the flood of men at this time brought also a heavy tide of young families. Not less than half of the returning veterans brought wives and small children. The problems confronting the religious ministries was thereby increased four-fold; among them were teen-agers direct

from the high schools, then the veterans whose experiences had matured them far beyond their years, then the young families needing guidance in the re-establishment of good family relationships, and finally the little tots. The social problems were at once apparent to adult campus leaders. The experience of these diverse college men, especially for the inexperienced teen-agers, showed up in a complete divergence of interests, resulting in a natural cleavage between the two groups of men students. This meant separate group gatherings for social functions. The gradually unfolding plans at our church to meet this double problem proved to be of unusual excellence and of such a nature as to make a contribution of permanent life-long values to the on-going life of veterans families.

Under the leadership and continuing guidance of two well-equipped women - Mrs. William (Ruby) Clark and Mrs. Luella Whelan, a first step was to develop a nursery and kindergarten for the tots in the recreational room. These two women from the public school system of the city brought a wealth of material and equipment to this enterprise. In undertaking the enterprise, it made necessary a calling campaign which of itself was of incalculable worth. As a result of this effort the young parents organized a Young Adult Fellowship which worked out its own program, and in addition, made a remarkable contribution toward the total program of the church.

While visiting one summer during these years this writer was deeply impressed by the activities and contribution being made by this group. They were really carrying on the services while the pastor was away on vacation for a month or so and doing it with such profound reverence. There was more than one young man in the group who proved himself entirely capable of stepping into the pulpit, conducting the worship and delivering a helpful message. This young adult Fellowship, during the summer months, held weekly picnics following the morning worship service, either in some nearby park or in the garden of some faculty members. During the regular school year this group met regularly at 7:30 Sunday evenings for its own discussion meetings and worship, while the student Fellowship (the Roger Williams Fellowship as it was called at that time) held a similar meeting at an earlier hour.

Organization and Program Changes

During this decade (that of the fourt), the B. Y. P. U. gives way first to the Roger Williams Fellowship, then the Baptist Student Fellowship. Thus the two Fellowships, with regular Sunday evening meetings and separate social gatherings continued to function as long as there were veterans' families at campus. The long-established family group, the Women's Society, with it's program of regular monthly meetings and occasional family suppers, continued, to which the young veterans' families also made their contribution.

Religious Education Curriculum

The significance of the instructional program of earlier years has been described in earlier chapters of this narrative and its worth attested: the gradual recovery of this most important feature has proven most gratifying. Beginning with one small Bible study group under the leadership of the pastor, Reverend Paul Offenhisier, followed later by the formation of a veteran's family Bible class under the leadership of Mrs. Clyde Hobart; then gradually other courses were added. On one of the regular Sunday bulletins during these years we note an increasing number of study classes; we note the names of the teachers as Mrs. Hobart, Mr. J. J. Myers, George Cates, Verma Voltz and Jean Mangan. The name of the latter also appears as a full-time member of the staff under title of Student Director.

Other names mentioned as teachers are Mrs. George Cates, Mrs. Roy Dial, Mrs. Walter Duda, Mrs. Elliot and Marvel, Mrs. Luella Whelan, Mr. and Mrs. Albert Stanley.

Widening Horizons

The campus-wise Student Religious group made a fast come-back after the War emphasizing the Christian Community at Campus and the re-establishing of the monthly Matin services. Then our student group was soon affiliating with and taking part in The Baptist Youth Congress, then the Illinois Baptist Student Convocations (the latter usually held annual meetings a week-end after Christmas) with a program of speakers of State and National leaders. The Illinois Baptist Student Commission representing five Illinois colleges, and universities held regular meetings. On the national level, our church was soon taking part, sending delegations to a national youth conference at a new national center on Green Lake, Wisconsin, where the National Baptist Convention purchased the spacious property of the late Victor Lawson, redesigned it for large gatherings. As in former years our local student Fellowship took part in such national and international programs as Religious Emphasis Week, World Communion Day - one of which was exploratory study under the leadership of the famed world evangelist, E. Stanley Jones, who first visited the Illinois campus in the fall of 1948 in an effort to enlist all religious denominations to face the world united.

An exceptional emphasis is noted on a church bulletin in 1951 concerning a legislative seminar for college students, conducted by the denominational "Council of Christian Social Progress". Several delegates were sent to our national capital, Washington, D. C., for this seminar, where they had a close-up view of our national Congress, as well as other government agencies in action.

Girls' Residence Hall

The latest, in point of time, in new developments, is the opening of a co-operative residence hall for Baptist girls. A comfortable and quite adequate house for the project became available next door to the church building - a former fraternity house left behind by the growth of fraternal organizations at campus. The study made by Mr. Tangent, pastor at this time, as he continued his observations of a rapidly changing campus, came to the conclusion that such an organization was much needed for the woman-life of Baptist girls as well as expansion of church facilities to minister to students, especially to the life development of the women of the church. To provide a working group and organization, especially as a fund-raising method, an organization was set up under the title "The Baptist Student Center Expansion Commission", with that long-time faithful member of the Church, Mr. Charles W. Atwood, as Chairman. (See Plate XXV). The purchase of this house was made during the school year of 1948-49, with an advance of cash for a down payment of \$5,000; the total purchase price, including furnishings to be \$38,000. I presume many of my readers will remember the informing brochure which was distributed in the interest of this enterprise. A letter of that summer from one of the alumni, a student of the Bryant era, Mr. Cleo A. Williams, stated that he handled the legal angle of the enterprise whereby a Foundation was incorporated as the "Baptist Student Foundation" at the University of Illinois. It appears such a legally constituted structure is a required organism to hold title to property, both real estate and endowment funds.

Dr. Walter Woodbury of the Northern Baptist Convention, visiting the church about this time, after looking over the physical facilities, is quoted as saying, "I haven't seen anything like this anywhere in the Northern Baptist territory".

During the summer of 1950, while visiting in the home of one of the girls who, in the mid-twenties, was one of the ten Baptist girls who lived in the first house for our girls - Hasseltine House, (see Plate IV) remarked to me that she was contributing regularly toward this enterprise because she was aware how much that House meant to her personally. I can witness to this statement; It has been one of the interesting facts that some of those ten girls have continued their interest in each other and maintained their friendship down through the years since - life-long friendship. How meaningful is such an outcome!

Some Vital Statistics

A report of the church treasurer, J. O. Smith, which is very revealing of the vital energy and depths of the church especially for Missions:

| | |
|-------------------------|------------------|
| From the regular budget | \$ 900.00 |
| Crusaders contributions | 136.00 |
| Shares of Success | 417.00 |
| | <u>\$1453.00</u> |

Pledges toward routine expenses for the year totaled \$5761.00

Loose offerings \$1905.00

During the fourth decade of the church's life two leaders, selected by the denomination, Board of Education, were Reverend Paul Offenhisier and Reverend Pierre Tangent. Under these able leaders the work has gone in high gear. Mr. Avery Lee, a southern man, remained only one year; returning to the South where no doubt he felt more at home.

This narrative comes to a fitting climax and close with an account of the celebration of the fortieth year of the founding of the church, in the fall of 1952. This anniversary and reunion of the Fellowship of the church alumni occurred at the annual campus Homecoming in October. It was the first such reunion in fifteen years. For those who were privileged to be present it was Homecoming in a double sense. One of the charter members present - there were seven of these with some member of the individual's family, wrote back "the fortieth anniversary and reunion are over and all that is left is the memory, and what a grand memory it is!....I thoroughly enjoyed every minute; renewing friendships long forgotten was thrilling." That such was the experience of all was written in a glowing light on every face.

The anniversary opened with a coffee hour following the football game Saturday afternoon, held in the parlors of the church. This function was directed by the girls living in the church-owned Stratford House beautifully and efficiently, assisted by a group of musical students who entertained unobtrusively. The Sunday morning worship service found the church crowded to the walls of the building. The pastor considered that it was probably the largest gathering in the history of the church. It is interesting to note that the large majority were the present generation of active students, as the records show that alumni and families present numbered between one hundred forty and one hundred fifty. Dr. Newton Fetter of Boston and New York, Director of the Division of Higher Education, American Baptist Board of Education, was the guest speaker of the occasion. Dr. Fetter reviewed briefly the history of the church, emphasizing the purpose as visioned by the founder and carried forward by his successors, was that of providing competent, trained, mature leadership for churches all over the land as each generation of graduates leaves campus and returns to local communities.

At least one hundred forty alumni and families gathered around the tables after the service, filling the spacious dining room to capacity. The spirit of fellowship of former years was awakened by the group singing the church hymn, written by the founder in the earlier years of the church. At this gathering there was not a series of speeches, rather the time was spent by brief memories of the meaning of

the church, by individuals as these were introduced. One, in whose home the church was officially organized, was present and gave her message; she came from Pittsburgh especially for this celebration. The first member baptized into the membership, fall of 1912, was also present coming from Wheeling, West Virginia especially for the occasion. One woman, who met her husband in the church during her school days came from Albuquerque, New Mexico for this occasion; she came the greatest distance. The entire group was happy that Reverend Paul E. Alden was able to be present, sitting among those who were active in his decade. The closing talk of the occasion was made by Mr. Alden. There were messages from many who could not be present, telegrams and one long distance telephone call.

Finally we raise the question "Is this type of ministry the answer to the religious needs at the campuses of the great publicly supported universities?" Let some of those who had the experience make reply:

"It hardly seems possible that it is forty years ago that the founding of a new church at the campus of the University of Illinois occurred. How well I remember those days... I remember the little mission where we would take turns providing the gospel message and singing for the group. Not only did this prove a blessing to us, but it helped me personally in that it improved my work in my public speaking class. When I was at the university this summer (1952) for the first time in many years, I was startled to find the tremendous advance that had been made... If it had not been for one of the young men of the church whom we met while trying to find our way around in the greatly changed buildings, we certainly would have had trouble. He was very gracious in showing us about the church as well as campus."

From another man of the early years, Reverend Alvin T. Fishman, whom we have mentioned earlier in this narrative, who has been working in the foreign service of the church in South India for the past more than thirty years, came a really significant message: "The chief recurring picture in my memory of the University Baptist Church is that of Martin and Harriet Bryant. Martin was the first to persuade me to help with services at the little mission. He sent me to preach in various churches. He urged me to go to the Y-camp at Lake Geneva, Wisconsin where I signed the Student Volunteer card. In his study I took my first lessons in sermon-making. Under his guidance I was licensed to preach by the University Baptist Church in 1917. In June of that year he started Lois and me off in happy married life. When the time approached for us to leave for India, he advised me to be ordained, arranged for the Council, guided my preparation for the ordination, was 'interrogator' on the day the Council met, preached the ordination sermon the following Sunday. Thus I was duly and properly ordained in the University Baptist Church in 1920. Small wonder that I feel a lump in my throat when I think of the fortieth anniversary and of the Bryants."

One of the charter members who expressed the meaning of the ministry of the church to his life at the above described gathering related a personal experience of which I had never dreamed in the days when he was a student. He told how much he enjoyed going to the minister's home and how frequently; that he knew where the cookie or doughnut jars were to be found; that if Mrs. Bryant was into some big kitchen job he stepped in and helped her, a fact remembered, but the casual factors were the surprise when he stated that he did these things because he was homesick, that this was the outlet he chose to help him over such spells. It was remembered that we used to note that probably this lad was the one boy in his family who loved to hang around the kitchen and help his mother.

We quote from remarks made by a young man of the past four years of the church's life 'This lad's views were spoken at a previous Homecoming and later, by request, put into written form by him: "The University Baptist Church

meant to me not merely a place for Sunday worship, great as that was, it was also a haven of guidance, from the pastor mostly, as well as older members of the church. The church was for me a place around which I oriented my life for there were fascinating social functions. Here I met the people with whom I became most closely associated, for these were the people whose ethics and ideals most closely corresponded to my own. One of the outstanding features of the church is the personal interest taken in each individual student, a quality which is rather rare around a large university." This young student was the son of two people who were active during their own student days, who met in its fellowship and were married by the first pastor of the church, and whose home continues a joy to this writer because that home and family has maintained the character for which the student church has stood.

Thirteen THE FIFTH DECADE

The decade now drawing to a close brought some notable features. Reverend Pierre Tangent had been in the pastorate for three years as the decade opened in 1952. Mr. Tangent gave the church a fine pastorate of seven years. The preceding chapter gave an account of the development: of residence halls for both women and men students. There was now a growing need for another notable feature: a residence for the minister outside of the church building. A careful study was made for such an undertaking in both cities, with a preference for a house in Urbana. However, after a long search, a fine cottage was located, within the available means, in the northwestern section of Champaign, purchased and the Tangent family moved into it in 1954. This location gave his small children a normal school life among the children of Champaign residents.

With the steadily increasing size of the student work, this change also made it possible for the Minister-Director to remove himself daily from the constant pressures of campus life. However, the apartment continued a useful purpose as a residence by a married student couple who, in exchange for a rental fee, gave sexton service in the care of the entire building.

By way of recapitulation, in addition to the purchase of the new parsonage, we have described in the preceding chapter the development of residence halls for both men and women and the incorporation of the Baptist Student Foundation. It is thus evident that Mr. Tangent carried through all of these new advances in the six or seven years of his leadership. It was with deep regret that the church and Foundation accepted the resignation of Mr. Tangent in November of 1955, going to the pastorate of Goodyear Heights Baptist Church, Akron, Ohio in February of 1956. Both Mr. and Mrs. Tangent had come to feel that the time had come, for the sake of their children, they should be having the experience of a normal, community church and church school, as a basic need for their religious growth. The continuing ministry for the remainder of that academic year (second semester of 1955-56) was carried on by an advanced theological student from the University of Chicago, who came to the church for week-ends only.

As summer approached, some interested adults and some of the alumni of the earliest years of the church's life became aware that a "son" of the church was in this country for a year's furlough from the field of his life work in South India. We should note that Dr. Alvin T. Fishman came within a year of being a charter member of the University Baptist Church. He came to the university in the fall of 1913 as a sophomore. Although the church was temporarily pastorless, a few alumni living not too far from the university campus, considered that there should be some recognition of a man who was ordained in the church and had given thirty-six years of his life to the Lord's work in that far-away corner of His vineyard. It was learned from his sister living in Carbondale that he would be travelling through middle-western states during the fall months on speaking dates, especially at state convention gatherings. Partly from such files as could be found, partly from memory, a list was compiled of alumni who had been students in the university during the years of Alvin's undergraduate studies. These few older alumni, getting their heads together planned a week-end, including a dinner in the church dining-room, confining the guest list to those Illini of 1913-1917. Letters were sent to each of those who lived within driving distance, a date was set, and arrangements made with a local caterer who was willing to undertake such a plan provided he could be assured of no less than fifty plates. As the response to that date seemed to assure that number, we went ahead with the plan.

Just at that point it was learned to our great joy that a successor to Mr. Tangent had been found, had accepted the call and arrived in our midst just in time to be an honor guest, along with Alvin. It was a happy arrangement, since it gave

the new leader an opportunity at the very beginning of his new work to meet and to be greeted by such a substantial alumni group. At the dinner, of course, Alvin gave the principal address, including a close-up picture of his work at Ahndra Christian College, Guntur, South India, where he is head of the department of education: "teaching teachers to teach", he told us for the school system Nehru is developing in India. This gathering, perhaps because of it's small size, was truly a real "family gathering". They were seated at tables in such a way that men and women who had worked most closely together as active students in the "Fellowship", were thus brought together. For instance at one table were Fred and Florence Wakeland, as host and hostess, with several members of their own family about them. All the guests seemed to have a most enjoyable time telling each other about their own families. Even after the dinner was over and they had left the tables, they continued to visit like long-lost brothers.

Soon thereafter an ALUMNI NEWS was issued and mailed to as many alumni as addresses could be found, as a means of introducing the new leader-Reverend Haydn Ambrose, who thus began his work for our student church in the fall of 1956. He came to us directly from a church in Mankato, Minnesota, where a state college for teachers is located, thus giving him insight into the nature of a student ministry. It was soon evident to his adult listeners that he understood the student mind, spoke the student language, and felt right at home in a campus church like University Baptist. To this writer, Mr. Ambrose seemed to have an interesting link with the founder of the church. He was born in Wales coming to this country as a small boy with emigrating parents, attending American schools, college, theological seminary. As Mr. Bryant used to say he was a second generation immigrant, as his mother was brought to this country from Wales, with her parents. The quality of life of the new leader is perhaps well shown by a quotation from his pen in this same issue of the NEWS:

"We are convinced, as you have been for a long time that the University Baptist Church and Foundation is a key spot in our American Baptist Convention and in the student life of the American Church. We consider it a high privilege to be able to greet you as friend, co-worker and Fellow. We have always felt a divine compulsion behind important decisions that we have made. That compulsion was never stronger than the day we decided to accept the call to serve you through University Baptist Church. Our purpose here continues three-fold; we are trying to create a home church away from home for hundreds of Baptist students; we desire to generate through these students a definite Christian impact on the campus community; through our in-service training we feel that we are contributing to the American Baptist Convention, to the ecumenical church and the Kingdom of God a continuing stream of consecrated Christian leadership."

Mr. Ambrose reported that, as of that fall (1956) there were 19,000 students enrolled at the university (the local campus) and that among them there were six hundred American Baptists "whom our program is trying to meet and draw into a fellowship for the deepening and enriching of their Christian faith, as well as to reach out, with the other Foundations to witness to the entire campus community.

Without more detail we will skip over to the fall of 1959, Mr. Ambrose reporting: "over a thousand Baptist students registered, a full sanctuary, an excellent choir, multitudinous activities - these details have become the expected thing at University Baptist. Study seems to be our key-note this fall, with four excellent morning study groups, plus several week-night groups moving very nicely."

This statement needs no further comment as evidence that the church is growing and moving forward in a well-planned ministry to our students.

In an ALUMNI NEWS of November 1959 Mr. Ambrose again reported that the "Christian Higher Education Challenge" being conducted throughout the territory of the American Convention during that year is seeking a goal of \$7,500,000 for the Baptist work in colleges, seminaries and prep schools, including, of course, university churches and foundations. "At the University Baptist Church in Champaign we expect to receive a total of \$34,000 which will be used for sanctuary renovations, additional Christian educational facilities and improvements to both Stratford and Koinonia houses, ". Quoting from his report, we note:

"As I read our denominational journals, travel around Illinois and neighboring states, and notice the lists of leaders in our Baptist denomination and the ecumenical church, I frequently come across the names of university Baptist graduates who are continuing lives of service to our Lord, begun when they were on the campus of the University of Illinois. Our own Foundation Board contains several people who were listed here as students or faculty."

As college opened in the fall of 1960 the church was beginning the forty-eighth year of its ministry and the present leader, Mr. Haydn Ambrose; was starting in on his fifth year as Minister-Director. Reading through annual reports of the leader and his assistant many guide-lines appear concerning present day developments. We note an emphasis on two main programs in the year's work - (1) the Christian Mission to the academic community, (2) the Christian Higher Education Challenge. He stresses an intensive week-end study, discussion and worship under the guidance of Dr. William Kucher, evidently a visitor. It is not entirely clear to this reader, but we considered that this seems to be a Religious Emphasis Week. He further reports that there were 717 different students and faculty members responding to this effort. Their study centered in the theme "Our Faith".

As regards the response of students he further reports that there are 1300 Baptist students enrolled that fall of whom two-thirds seem to have taken some part in the church program. Sunday morning worship attendance during the previous academic year (1959-60) averaged 263 (up 18 percent over the previous year (1958-59). He considered it a real challenge to the church leaders that this number of those responding should increase markedly in the next few years, especially if total enrollment at campus continues to increase.

It was further reported that of the present year there are four study groups, also there are other groups around whom the program is organized, each conducting studies among their membership: as the Service Commission, Faith and Life Commission, and Fellowship. Considerable significance attaches to a United Study Seminars program in which our church joined with McKinley Foundation and the United Church Center (which from its location appears to this writer as that formerly known as Seabury Foundation-Congregationalist). This was a six weeks study with six different courses offered. We note these studies as they seem to indicate the breadth of vision as" (1) Answering Faith's Tough Questions, (2) Christian Faith and Modern Literature, (3) Seminar for Freshmen, (4) Life, Death and Destiny, (5) The Meaning of Persons, (6) Man and Humanity. These groups met regularly, and weekly in the three centers mentioned above for six consecutive weeks. During the first two months of the present year (1961) another series of studies, running over a six weeks period two major areas are being stressed in these studies: (1) Family School of Christian Outreach and (2) Heritage and Horizans in Home Missions.

The Second Generation

In a recent communication, Mr. Ambrose mentioned finding a few second generation among the present generation of undergraduate students registered this fall. I am pleased to add a memoranda and a few pictures of second generation students at University Baptist.

It was as far back as the fall of 1934 that the first of these second generation Baptists appeared at church and campus, - William Garrett eldest son of Mr. and Mrs. Frank Garrett (Grant Park, Ill.) William's parents came to us as a bride and groom during the very first year of the church for Baptist students (fall of 1912) They remained actively among us for several years, leaving for Frank to take up Farm Advisory work elsewhere. It has been a great joy to this remaining member of the Founding team that, down through the years William has seemed glad to remember, by sending an annual Christmas greeting, as this year he mentions his parents and his mother's sister, now living in retirement in Kankakee. Dr. William has been for the past many years a practicing physician in Sibley, Illinois, I suspect one of a very few left in our society, a rural physician.

Among others of this second generation are the sons and daughters of Mr. and Mrs. E. H. Walworth (Monmouth, Illinois). Lois, the eldest, is now a home-maker-teacher; Margaret is mainly a home-maker, two of the sons are research men, one is a teacher, one a missionary in Mexico. Their annual letters bear testimony to their active Christian lives, most of them were students at Illinois.

Then there is Ned Trovillion, son of Paul and Marian (1920-24). After graduating from Illinois Ned took up teaching in Golconda, Illinois. Another son is a veterinarian in Golconda.

It was a joy to make the acquaintance of John Lansing, son of Pearl Jones Lansing (and Will, who passed on in 1936). John is presently doing graduate work at the University of Chicago.

Then all of the children of Everett Young have at different times been enrolled at the university of their father. Others who should be mentioned are John Wakeland, son of Fred and Florence Wakeland, who was an active student at campus and church during recent years, also a son of Ted Hafer. Of the two sons of Wendell and Alice Kennedy, both of whom did some work at Illinois, however, both chose to attend smaller, privately endowed colleges elsewhere. On the occasion of a recent visit at campus, I found a son of Hiram and Rosalee Lesar entering as a freshman. Then I notice on this year's church bulletin the name of Frederick Bunning, doubtless son of Walter and Velvie Vetter Bunning. Doubtless there are many others whose names do not come to mind at the moment.

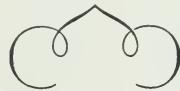
It is now the summer of 1961; as this volume is about to go to press, it seems appropriate to add a concluding paragraph, setting forth the situation in our loved church as of now, at the close of the academic year of 1960-61, and the fifth year of the present leadership, Reverend Haydn Ambrose and his able staff. In the annual report to the church the membership was reported to be 254 of which sixty-three were full members and one hundred ninety-one were affiliate members. The finance report seems especially significant: pledges for the year were \$7,600.00, loose offerings totaled \$3,200.00, the Deacons' Fund, \$150.00, making a total income of \$10,950.00.

As I read through the various reports in the mimeographed document, it seemed to me that it is a matter of pride as well as satisfaction, the part being taken by the present minister-director in the wider ranges of community as well as of national denominational work - such as vice-president of the Baptist Association of college work, and president of the campus Religious Workers' Association, also an active part in the state-wide Schools of Missions and of Youth Emphasis week.

At the close of the first half-century of the history of the University Baptist

Church at the campus of the University of Illinois, is it not deeply gratifying that the ministry to Baptist students has made such commendable progress, and is so well established to go forward into the next half-century.

As this narrative draws to a close near the end of the fifty (50) years of ministry to college youth, the co-founder looks back over the years with the justifiable pride of a "fond parent". Travelling up and down the land, often as a guest in many homes of our alums, it has been a deeper joy than words can relate to find these active in church and characterful community activities. Many have and still occupy positions of real prominence. Let me list some of these findings, as one is on the staff of the United Nations, another in the service of the Red Cross has seen active service in Japan and all across this country, ending up in Germany; another was the Editor-in-chief of the National Journal of Nursing during the last years of her life, several have held positions of deanship on various university campuses; others have held positions in the legal profession, one saw service on the bench; another has seen forty years of service in India, completing his service on the faculty of a Christian college, as head of the department of Education; But the Who's Who of our church alumni group is a long one, I can only suggest these few because of limits of space! All these bear testimony to the value of the student ministry to the on-going church and civic enterprises of the denomination and of our land. "May the Lord bless you and keep you; may the Lord make His face to shine upon you and give you peace" is my closing prayer.



CHURCH OFFICERS

| Year | Pres. B.Y.P.U. or Student Council | Supt. S. School or Direct Rel. Educa. | Chairman Trustees or Advisory Board |
|---------|-------------------------------------|---------------------------------------|-------------------------------------|
| 1912-13 | W. O. Andrews | Frank Turner | W. O. Andrews |
| 1913-14 | Hans Greison | Frank Turner | Stuart J. Bates |
| 1914-15 | C. H. Jackman | Leslie Lumley | Dr. C. G. Lumley |
| 1915-16 | D. C. Heath | Leslie Lumley | Dr. C. G. Lumley |
| 1916-17 | D. B. Orhum | B. W. Fairbanks | Frank Turner |
| 1917-18 | C. L. Anderson | Charles Fairman | A. W. Owen |
| 1918-19 | Bird Stephenson | Everett S. Lee | Dr. C. G. Lumley |
| 1919-20 | Edward C. Fritts | John Rice | Charles Fairman |
| 1920-21 | George Thiem | John Rice | E. P. Gaston |
| 1921-22 | F. Ewart Vandeveer | John Rice | C. A. Atwood |
| 1922-23 | F. Ewart Vandeveer | John Rice | C. A. Atwood |
| 1923-24 | J. W. C. Anderson | John Rice | F. E. Vandeveer |
| 1924-25 | James Arvin | John Rice | F. E. Vandeveer |
| 1925-26 | M. E. Herriott | C. A. Atwood | Herbert L. White |
| 1926-27 | C. L. Willis | C. A. Atwood | Herbert L. White |
| 1927-28 | G. W. Brown | C. A. Atwood | Herbert L. White |
| 1928-29 | Estella Osborn | C. A. Atwood | E. P. Gaston |
| 1929-30 | B. W. Huie | Frank Lansing | E. P. Gaston |
| 1930-31 | C. A. Williams | M. S. Bryant | E. P. Gaston |
| 1931-32 | D. M. Brown | | E. P. Gaston |
| 1932-33 | C. H. Lewis | | E. P. Gaston |
| 1933-34 | Alwilda Berger | | E. P. Gaston |
| 1934-35 | John Quisenberry | E. G. Young | E. P. Gaston |
| 1935-36 | Will Dunn | | E. P. Gaston |
| 1936-37 | J. A. Stewart | | E. P. Gaston |
| 1937-38 | Carroll Dunn | Richard Hudson | E. P. Gaston |
| 1938-39 | Henry J. Bothwell | Jas. H. Sample | E. P. Gaston |
| 1939-40 | Warren Dugan | C. H. Harmison | E. P. Gaston |
| 1940-41 | Juanita Berger | G. F. Wiegel | E. P. Gaston |
| 1941-42 | R. M. Barber | D. G. Bangert | E. P. Gaston |
| 1942-43 | J. K. Riley | Helen L. Stewart | E. P. Gaston |
| 1943-44 | Helen L. Stewart | Elaine Winstead | E. P. Gaston |
| 1944-45 | Robert Bohon | Fannie White | E. P. Gaston |
| 1945-46 | Richard Smith | Melba Holmes | E. P. Gaston |
| 1946-47 | James O'Neal | | E. P. Gaston |
| 1947-48 | Lee Jones | Robert Sutton | Ed. Trovillion |
| 1948-49 | Howard Wakeland | Robert Sutton | Albert Stanley |
| 1949-50 | Paul Trovillion | Robert Sutton | Alfred Noreen |
| 1950-51 | Harry Hillman | Robert Sutton | Howard Wakeland |
| 1951-52 | James Pankratz | Albert Noreen | Walter Cutchin |
| 1952-53 | Edward Koska | Albert Stanley | Harlan Van Gerpan |
| 1953-54 | George Fox | Albert Stanley | Robert Sutton |
| 1954-55 | Bud Beatty | Walter Cutchin | Walter Cutchin |
| 1955-56 | Edmund Whute | Walter Cutchin | Robert Sutton |
| 1956-57 | Richard Nighswander | Walter Cutchin | Walter Cutchin |
| 1957-58 | | | |
| 1958-59 | Karen Kelly James Reiter | Walter Cutchin Mrs. J. Bailey | Mrs. J. Bailey Walter Cutchin |
| 1959-60 | Robert John and Barry Gillingham | Philip Young | Robert Sutton |
| 1960-61 | Dorothy Hubbard | Lynn Abercombie | Robert Sutton |

THROUGH THE YEARS

| Chair. Board of Deacons | Treasurer | Clerk | Head Usher | Year |
|----------------------------|-------------------|-----------------------------|------------------|---------|
| Frank Turner | Oliver Murdock | Leslie Lumley | Hans Greison | 1912-13 |
| J. W. Howard | Paul Merdock | Leslie Lumley | James Primm | 1913-14 |
| Alan Markwell | Hans Greison | Henry Summers | D. C. Heath | 1914-15 |
| | | | | 1915-16 |
| L. W. Chalcraft | Fred Wakeland | George Reid | Dwight Colmey | 1916-17 |
| D. M. Chalcraft | Fred Wakeland | George Reid | Dwight Colmey | 1917-18 |
| R. M. Robinson | Will H. Lewis | W. L. Delmer | George Thiem | 1918-19 |
| C. J. Badger | J. Hill | | | 1919-20 |
| J. A. Gunton | | | | 1920-21 |
| Henry J. Kenny | J. Hill | | | 1921-22 |
| Herbert L. White | Howard Smith | | | 1922-23 |
| Herbert L. White | Howard Smith | | | 1923-24 |
| W. B. Maxfield | Ralph Johns | | | 1924-25 |
| J. A. Arvin | Ralph Johns | Harry Graham | Herbert L. White | 1925-26 |
| J. A. Arvin | Ralph Johns | | | 1926-27 |
| J. A. Arvin | Harry Schilling | Chas. J. Starr | | 1927-28 |
| Will Clark | Harry Schilling | Chas. J. Starr | J. L. Bitzer | 1928-29 |
| H. W. Blalock | Herbert L. White | Chas. J. Starr | | 1929-30 |
| Wm. Clark | Herbert L. White | Chas. J. Starr | E. B. Early | 1930-31 |
| Wm. Clark | Herbert L. White | Chas. J. Starr | E. B. Early | 1931-32 |
| Wm. Clark | Harold P. Wheeler | Chas. J. Starr | Thayer Cleaver | 1932-33 |
| Wm. Clark | George Fisher | Chas. J. Starr | | 1933-34 |
| Wm. Clark | George Fisher | Chas. J. Starr | Wm. Curtis | 1934-35 |
| Wm. Clark | Gerald Sandy | Chas. J. Starr | Victor Dahir | 1935-36 |
| Wm. Clark | Gerald Sandy | Chas. J. Starr | Ray Fox | 1936-37 |
| Wm. Clark | Gerald Sandy | Chas. J. Starr | W. Colclasure | 1937-38 |
| Wm. Clark | Gerald Sandy | Chas. J. Starr | F. R. Geib | 1938-39 |
| Wm. Clark | Gerald Sandy | Chas. J. Starr | Delbert Kurley | 1939-40 |
| Wm. Clark | Gerald Sandy | Chas. J. Starr | Paul Dahm | 1940-41 |
| Wm. Clark | Warren Dugan | Chas. J. Starr | Norman Hassler | 1941-42 |
| Wm. Clark | Willard Robinson | Chas. J. Starr | Paul Salzman | 1942-43 |
| Wm. Clark | James C. Clark | Chas. J. Starr | Forrest Orr | 1943-44 |
| Wm. Clark | James C. Clark | Chas. J. Starr | Forrest Orr | 1944-45 |
| Jas. Vanderpool | Russell Odell | Chas. J. Starr | Miner Coon | 1945-46 |
| Paul Dahm | James C. Clark | Chas. J. Starr | | 1946-47 |
| Wm. Hornbaker | O. Smith | Mrs. C. M. Hobart | | 1947-48 |
| | O. Smith | Mrs. Robt. Tuggle | Chas. Garrison | 1948-49 |
| George Cates | Wm. Hornbaker | Mrs. J. Griffin | | 1949-50 |
| Walter Hearn | Robert Bohon | Mrs. W. Hearn | David Waham | 1950-51 |
| Robert Sutton | Robert Bohon | Mrs. B. Cutchin | | 1951-52 |
| | Margaret Stewart | Mary Fuqua | Francis Morse | 1952-53 |
| | Margaret Stewart | Ethelyn Lively | Jack Hurley | 1953-54 |
| | Pauline Woodward | Margaret Boswell | Richard Pople | 1954-55 |
| | Rosalie Fisher | Dorris Williams | Donald Mulikens | 1955-56 |
| | Jean Beaty | Dorris Williams | Louise Antonali | 1956-57 |
| | Mrs. J. Chapman | Barbara Boozer | Robert Fusinati | |
| | Mrs. R. Corless | Mrs. Peter Knight | Riley Walters | 1957-58 |
| | | Freddie Mitchell | | 1958-59 |
| | Albert Stanley | Wayne Lundberg | Michaelelstrom | 1959-60 |
| | Albert Stanley | Mrs. Donald Wedegaertner | Michaelelstrom | 1960-61 |



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